

CHRISTIAN COURIER

A Reformed Weekly

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No. 2582

Throw away '65 and you're out,' says economist

Alan Doerksen

TORONTO — The attitude that 65 is the perfect retirement age is "definitely wrong," insists Syrt Wolters. He should know. Wolters is 86 and still works four days a week as a barber at his home near Victoria. He vows he will never retire.

Morley Gunderson, an economics professor at the University of Toronto, agrees that the traditional notion that people retire from the work force at age 65 is increasingly out of date. But to make "flexible retirement" possible, changes are needed in the public pension system and the workplace.

That's why Gunderson wrote a report recently for the C. D. Howe Institute, a Toronto-based think-tank, called *Flexible Retirement as an Alternative to '65 and Out.'* He expects demand to grow for postponed retirement because of several trends in Canadian society. First, increased life expectancy and better health are enabling people to work longer than they used to.

Also, in two-earner families, one partner may not want to retire before the other. And women who left the labor force to raise children and then returned to work may want to build up the number of work

years on which their pensions will be based.

Gunderson observes that changes in the workplace have decreased the number of blue-collar jobs from which workers want to retire early and can afford to do so. There have also been increases in high-end white-collar jobs that people enjoy and want to hold onto, and in low-wage service jobs, which do not pay well enough to make retirement financially attractive.

Remove 'clawbacks'

Gunderson is concerned that aging baby boomers, one of the biggest demographic groups, will soon be nearing retirement age. Once they retire, there will be a major financial strain on the public pension system and on the younger generations paying into it. This could be eased if boomers have the option of working past 65.

Gunderson also believes the public pension system needs to be revamped because it has "clawbacks" that discourage seniors from earning money besides their pensions. For instance, seniors can get a maximum Guaranteed Income Supplement (GIS) of \$5,500 per person per year, which is not taxable. But the GIS is subject to a clawback rate of 50 per cent; that is, the benefit is reduced by 50 cents for every extra dollar of income.

Older workers also have knowledge and networks that make them a valuable pool of talent, asserts Gunderson. He urges policy makers to critically assess legal and other barriers to

also later visited. The Palestinian protest was called *naqba* — "the great catastrophe."

In an exclusive interview in Hebron, to the sound of gunfire and explosions, Brother Andrew said, "If we were to define Islam, I believe it should be: 'I Sincerely Love All Muslims.' Then we should prove that statement by our presence and our letting down our guard and reserve by putting our arms around them and saying to them: 'God loves you; therefore, I love you.' If we would do this, we would get somewhere."

Brother Andrew continued: "Now we still have an enemy image and when you have an enemy image of anyone — be it
See NO ANSWER p. 2...

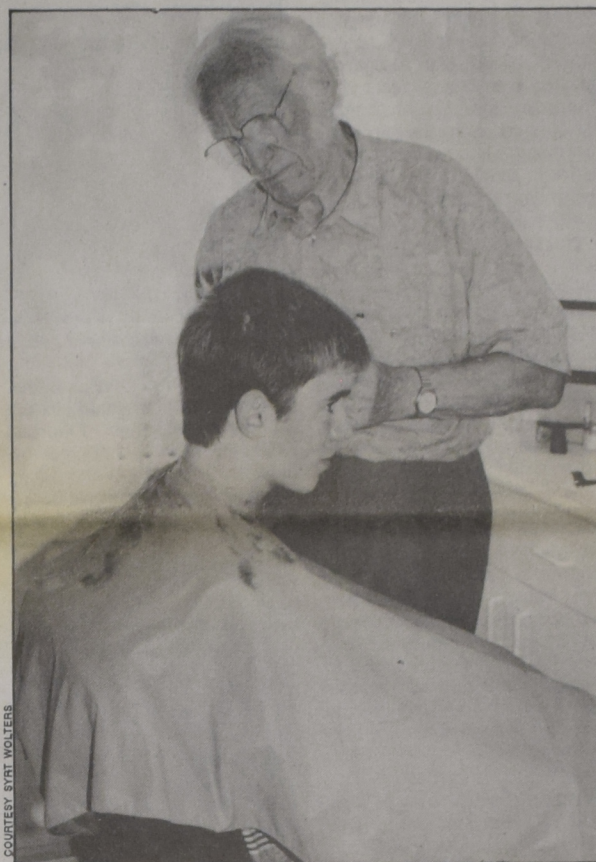
Love the Muslims, Brother Andrew urges

Dan Wooding

BETHLEHEM, West Bank — Brother Andrew, the Dutch-born author of the best-selling book *God's Smuggler*, recently flew to the Middle East to celebrate his 70th birthday with his friends at the Bethlehem Bible College. He also took time to spell out for Christians around the world why we should love, not fear, Muslims.

While staying at the college, Brother Andrew paid a visit to trouble-torn Hebron, on the day when Palestinians were protesting the founding of the State of Israel.

It was a day of violence during which nine were killed and 200 were injured, mainly in Gaza, where Brother Andrew



Syrt Wolters keeps on cutting.

postponed retirement and to make changes so that employers and employees can be free to work out their own agreements on "normal," early and postponed retirement.

Long overdue

Allan McCulloch, who retired last July, says Gunderson's

report is "long overdue." McCulloch retired a year ago on his 65th birthday after working some 20 years with a pharmaceutical company. One reason he retired is that he had cancer, from which he has now recovered.

McCulloch is upset that
See WISDOM p. 2...

George Langbroek's art under the loupe.
See p. 10....



Jacob practises for skateboard competition. See p. 11....

God has a reason for creating genetic deficiencies.
See p. 15....



Gloria Whelan: exceptional stories for 9-14-year olds.
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News

Wisdom not valued

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seniors like himself, who paid into the public pension system for many years, are now getting reduced pension benefits.

He agrees that older workers are a valuable resource. "When you take away your senior people, you're taking away a wealth of knowledge," he asserts. Networks that salespeople develop over many years may disappear, too. So McCulloch wants workplaces to "preserve the mature labor force." More options should be open for senior workers, he contends.

Many workplaces have a double-standard about postponed retirement, asserts McCulloch. He has seen senior executives working until age 75 or 80, but workers with less seniority have to retire earlier.

McCulloch, like Gunderson, sees baby boomers soon putting a strain on the CPP system; they should, therefore, be allowed to work until later in life, McCulloch believes.

To change the retirement system, "you've got to go political," he contends. That's what he does as national treasurer of One Voice — The Canadian Seniors Network. This Ottawa-based non-profit group addresses issues of concern to Canada's seniors, and presents older adult viewpoints to decision-makers in government and industry.

Prime starts at 65

Syrt Wolters, whose son Al is a regular columnist for CC, has



Allan McCulloch retired at age 65.

been working for 45 years in the Victoria area. Originally based in the prestigious Empress Hotel, he now operates out of his home in nearby White Oaks. "To my delight, more than 75 per cent of my customers followed me out of town," he says.

Wolters looks at his work as a service, not as a source of income. He sees the concept of 65 being the ideal retirement age as one "that's definitely wrong." At 65, "most people are in their prime," he insists. Workplaces should be convinced to raise the retirement age and "offer the possibility of working to 75."

But Wolters doesn't think government should be asked to make such changes. Instead, he says, "We should influence

people. That should come from the grassroots."

Wolters disagrees that older people who postpone retirement are keeping jobs from younger people entering the job market.

No answer but Christ

...continued from p.1

communist or Muslim — the love of God cannot flow through you. Hostilities will continue and get worse.

"There is a terrible process of polarization going on in Israel at this time and it gets worse every day until there [will be] a terrible bloodbath. And where does it lead us?"

When asked if the Christian church is afraid to get involved in reaching out with the gospel to Muslims, Andrew replied, "Absolutely, we are terrified. Why? Because we don't see it as a challenge. If we don't accept the challenge of the Islamic world, then it turns into a threat. I'm a bit pessimistic. The next few years will take us to tremendous danger because of Islam, because we seem to have no answer to the question: 'Who is God?' They also have no answer. Is God prosperity? Israel? Money? Power? The military? Prestige? Who is God and who are we in Christ Jesus? Are we really reconciled to all the people in the world? These are questions that we as Christians have to face and answer before it is too late!"

During his visit to Hebron, Brother Andrew met with a group of Mennonites from Christian Peacemaker Teams in

"If we want work, there's lots of work," he says. Young people looking for work should "just roll up their sleeves and start at the bottom."

Ray Pennings, project director for the Work Research Foundation, the research arm of the Christian Labour Association of Canada (CLAC), says Canada's public pension system "is unduly inflexible." Like Gunderson, he believes that needs to change.

"Some of those legal frameworks need to be adjusted"

by government, says Pennings. But workplaces need to be "the motor" that drives changes to retirement, he adds. Pennings believes people should be allowed, but not required, to

work past 65. There should be more room in the workplace for personal choices.

Some people have few incentives to retire, notes Pennings. For instance, in the service sector, wages are usually low and "there is no meaningful access to unionization.... People are relatively low-skill and replaceable, in the view of the employer." Such people have no retirement package and can't realistically save much money for retirement.

But other workers who have been "down-sized" have been able to work as consultants to companies such as the ones for which they have already been working.

Our society undervalues wisdom and experience, observes Pennings. In his work with CLAC, Pennings has found that older, experienced workers can be trusted to help solve labor disputes. "Experience is a big factor," he says.

that hotly contested city. "They are doing good work and I think they need and deserve our prayers," he stated. "I want to remind all the people that Jesus said, 'Blessed are the peacemakers,' not the peace talkers. Let's do something about it. It will only work if we pay a price and it costs us something."

Meetings with leaders

Brother Andrew was joined in Israel and the Palestinian territories by friends and colleagues from the United States, including Terry Madison, president of the U.S. branch of Open Doors, and Steve Haas, president of the International Day of Prayer for the Persecuted Church.

They visited with leaders from various sides of the Israeli-Palestinian debate including those from the International Christian Embassy in Jerusalem and the Bridges for Peace organization, also in Jerusalem. In Hebron, they also went with the group to see a Jewish settlement at Efrat to hear the settlers point of view.

During Brother Andrew's later visit to Gaza, he was able to visit Gaza's first public library, called the Center of Culture and Light, which had been

robbed and set afire by burglars last August 10, destroying more than half of the Gaza Baptist Society's collection of 12,000 volumes built up over the past 29 years. At least 7,000 of the books housed in the Gaza Baptist Library were totally destroyed in the arson attack, according to library director Isam Farah, who is also an elder of the Gaza Baptist Church. The thieves also stole the library's computer, television and one of two VCRs before setting the place on fire. (This was the second fire there in 10 years.)

By the time Brother Andrew arrived, the library had been reopened with the help of financial gifts from friends locally and from abroad, and also with the help of groups such as Open Doors, which supplied many new books. On that Sunday, Brother Andrew preached at the Gaza Baptist Church.

No retirement plans

Brother Andrew's ministry began more than four decades ago when he started taking Bibles in his Volkswagen into the then-Communist countries of Eastern Europe. Then some 30 years ago, he began realizing the needs of reaching out with the love of Christ to the Muslim world.



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Marian den Boer

A Dogma Dies

Dogma: a specific doctrine or tenet authoritatively put forth.

I was brought up believing liver is good for you. My parents said liver was a healthy food and, with even more authority, my physics teacher in high school declared it was the most nutritious of all foods. My physics teacher ate liver religiously every day for a month, benefiting greatly. His son (who I'm sure ate liver as well) went on to participate in the Olympic games in the diving competition.

Then one day my daughter came home from high school proclaiming liver is not good to eat. Her family studies teacher reasoned that the liver processes impurities which pass through the body. When you eat liver, the impurities in that liver go to your liver.

This reasoning sounded pretty good to my family because they don't like eating liver. I like liver, so I stuck to the dogma expressed by my physics teacher. But alas, with the family studies teacher on their side, mine was losing battle.

Tasty finger-food?

Yet, one particular day, fully keyed up to overcome all objections, I intended to cook the slab of liver which had been staring me in the face every time I opened the freezer.

"What are we having for supper, Mom?"

"Liver," I boldly proclaimed, "My Children Love Liver," the finger food recipe."

"No! No! Noooooo!" came a chorus of protests.

Thirteen-year-old Michelle wanted to argue so I offered her the opportunity to make us something else. She declined as I thought she would.

"Cheryl and I don't like liver," eight-year-old Amanda stated.

"Well Cheryl doesn't have to stay," I suggested, looking at Amanda's friend.

"But she wants to."

"Then she'll have to eat at least two pieces, just like you will," I pronounced.

"What are we having with it?" asked 17-year-old Alison.

"Spinach," I declared, picturing a truly memorable meal.

Alison and Michelle suddenly found it within their budget to satisfy an overwhelming desire to eat pizza together at the local mall.

Cheryl and Amanda ate their two pieces of liver with their little fingers on their noses bringing a new definition to finger food. Then they had peanut butter sandwiches.

Baby Elizabeth spit her liver out as fast as I could spoon it in. I made a sandwich for her as well.

My husband, Marty, on the other hand, ate with such gusto I dared ask him to rate the meal on a scale from one to 10.

"Three," he said decisively.

"One," chimed in 15-year-old Paul.

"But, you ate with such enthusiasm?"

"A put-on for the benefit of the children," Marty announced.

It was at this point my dogma died. I now sincerely believe liver is not a good thing to eat.

Marian den Boer lives with her husband, Marty, and six children in Hamilton, Ont. Another dogma that died at their house is the one that says the Holy Spirit has changed and doesn't do things the way he did in the early church — but that's a different story.

Celebrating an historic occasion

George Van Arragon

"Infinitesimal perhaps, in the grand scheme of things, but not insignificant." That's how Dr. Al Wolters introduced the Charter Celebration to the hundreds who gathered together on Tuesday evening, June 30, 1998, at Redeemer College. It was a time for thanksgiving to God, an opportunity for reflection. It was exhilarating to celebrate the sense of fulfillment that the hard work of so many people for so many years had finally borne its fruit in the political process as well.

And, it seemed to me, that beyond the sense of vindication that perseverance and persistent effort had finally been rewarded, was a more pervasive awareness that this was the Lord's work and not our own doing, though God used many of us. I was proud of Redeemer College and of the faith community to which I belonged... a community that shared a common, integral, Christian vision of education.

own experience, the obstacles and triumphs in the quest to attain official recognition as a bona fide College.

The excellent academic environment and the solid core curriculum of Redeemer College was acknowledged time and again by various speakers and is now recognized by provincial Ministry of Education officials as well as by peers from the wider university community in Ontario.

Historical precedent

I was struck by the historic parallel process of this quest to that of the one which unfolded in the Netherlands between 1830 and 1880 and which culminated in the establishment of the Free University of Amsterdam. There it was Abraham Kuyper who continued, and then led, the fight for a school system free of state control. He believed that parents had primary respon-

tinue to be a blessing in Dutch society and in the Dutch educational system even today.

By God's grace

Many of the spiritual heirs and beneficiaries touched by this integral, Christian perspective and vision of education emigrated to Canada from the Netherlands after the Second World War. During the decade 1947-1957 an estimated 250,000 Dutch came to Canada. They immediately began to build churches and Christian schools.

It is truly amazing to contemplate that our parents and we ourselves were able to accomplish this by God's grace. We and our parents were used by God. And now 50 years later... a half century... just about the same length of time as it took in the Netherlands in the mid-nineteenth century, we have a fully-accredited, degree-granting Christian college officially recognized by the Province of Ontario.

It was an historic height to achieve. Historic, because Redeemer College graduates have been accepted by at least 65 other graduate schools over the past years since the college opened its doors in 1982.

Education is not value-free. Secular education must of necessity proceed from a humanistic ideology. Christian education proceeds from a biblical perspective and seeks to honor God and enable us to prepare for our vocation as children of God in God's world. Such education has the potential to be truly culture-shaping because it is culture-engaging. And this is why it is historic.

"Not to us, O Lord, not to us, but to thy Name give glory, for the sake of Thy steadfast love and Thy faithfulness!" (Ps. 115:1).

George Van Arragon is a chaplain at Shalom Manor in Grimsby, Ont.



COURTESY REDEEMER COLLEGE

Here's the proof. From l. to r. Justin Cooper, Tony Skarica and Henry De Bolster.

A privilege to participate

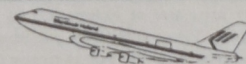
Both the Honorable Cam Jackson, MPP Burlington South, and Mr. Tony Skarica, MPP Wentworth North, who tabled the bill in parliament rejoiced with us. Rev. De Bolster, president emeritus of Redeemer spoke movingly of the historical context and of the key events leading up to the degree granting breakthrough. Redeemer President, Dr. Justin Cooper also shared his gratitude for the many who had collaborated with Redeemer College to realize this goal.

A panel of five or six others reflected from their own particular vantage points as persons intimately involved in the process of obtaining the requisite academic accreditation. It was fascinating to listen to the various speakers recount their

sibility for the education of their children. He believed that all education proceeds from a faith perspective. He galvanized the common people and by God's grace a spiritual revival swept over the Netherlands in reaction to the Liberal thought which had long held sway. The benefits of that great spiritual struggle con-

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Editorial

God made Redeemer's dream come true

Former president of Redeemer College Henry De Bolster called it "the second most important event in the life of the college." He was referring to the day the Ontario government approved Bill Pr17, which amended the college's 1980 charter, giving Redeemer the degree-granting powers it had been seeking for the past 18 years. The first most important event had been the day the college opened.

De Bolster spoke at a special celebration held on June 30 at the college, a celebration that started with a picnic and ended with a program of songs, story-telling and presentation of Bill Pr17 by two members of the provincial parliament — Cam Jackson and Toni Skarica.

An incredible struggle

It was a joyful and heart-stirring ceremony that saw hundreds of supporters come together to marvel at the Lord's mysterious ways. Few of us realized, before hearing the stories of what had gone into this process, how difficult the road had been. Dealing with bureaucracies is never easy in the best of times; but when the government keeps on chang-

ing from election to election, the project takes on Herculean proportions. Just when Henry De Bolster and his sidekick, Justin Cooper (now the head honcho), thought they were getting somewhere, a new face popped up in the Ministry of Education and the process had to start all over again.

A strange claim

But what was perhaps the most frustrating aspect of it all was that both the politicians and the academics who advised them had decided that a BA degree was a secular degree which only secular universities could issue.

To say that a Bachelor of Arts degree is a secular degree is probably right, if by "secular" you mean "neutral." By saying that a degree is secular, one might mean that it has no religious or philosophical flavor to it. In other words, a degree can be universally issued regardless of an institution's philosophical or religious bent. And seeing that it is a government that oversees the standards of education, it should be the government that in recognition of a college's having achieved those standards allows that college to grant Bachelor of Arts degrees.

But it took years for academics and politicians to realize that, although a degree might be neutral, universities are not. Even the so-called secular universities start out with certain philosophical (we would say "religious") presuppositions. So if only a "neutral" university can issue Bachelor of Arts degrees, then no university qualifies. But since that is not the case in Canada, or anywhere else in the world, the power to grant secular degrees belongs to all who meet the academic standards set by the government.

That's why it sounded so right in the ears of De Bolster and Cooper when in the '80s already, after having been positively evaluated by their peers and allowed to join the association of universities, they wrote to the then Minister of Education: "Give us what is rightfully ours! Give us the power to grant regular degrees!" It had that innocent and that "justice demands it" kind of ring to it. But in the ears of the politicians it sounded like: "Henry and Justin demand it. Who do they think they are!"

The right time is God's time

But thanks be to God — the Conservatives finally consented when they were in Opposition three or four years ago, and they kept their promise when in power. What had changed?

According to President Justin Cooper, changes took place at the political and academic levels. The Conservatives under Premier Mike Harris are more sympathetic to private and Christian institutions than previous governments were. Academically Redeemer's reputation as a school of high standards became more firmly established as Redeemer graduates entered post-graduate studies in more than 50 institutions in- and outside of Canada. Cooper had words of high praise both for the faculty and alumni who helped give the school its excellent name.

It must have been gratifying for Cooper to read in a recent letter from Education Minister Dave

Johnson the following message: "Please accept my congratulations on an excellent assessment [done in May of this year by a review panel of three academics appointed by the Minister]. Ontario is indeed fortunate to have Redeemer College as part of its post-secondary system."

A spiritual struggle

It was clear from all the stories told at the Charter celebration that this had been a matter of much prayer among workers and supporters, and that the victory was a spiritual one. The way the log jam finally broke was so sudden and so filled with surprises that English professor Hugh Cook compared it to Joe Carter's winning World Series home run in 1993, which had elicited from Cook the same comment as when he recently watched the passing of the private member's bill 17 on television: "It's over!"

But the sense of awe that came from hearing these stories is not over. To myself as an interested observer and to many participants I talked to that evening, the breakthrough had all the markings of a loving and sovereign God. Professor Al Wolters had read from Isaiah 55 at the beginning of the evening: "For my thoughts are not your thoughts, neither are my ways your ways, declares the Lord...." God's work is mysterious, he had said. But God works effectively towards a future of great joy. "We can taste part of that joy now in our celebration." But the purpose of all this is that it increases the reputation and prestige of God, he had added.

Justin Cooper saw the same thread of God's honor when he said that the most important challenge for Redeemer College is to remain committed to Scripturally directed and Christ-centred learning and to acknowledge the Lordship of Jesus Christ over all of life. How long Redeemer College will do that no one knows. Whether Redeemer College enhances God's reputation in all its activities today is also not something to be assumed. The college is, after all, a human and fallible project. But when God detects a tendency in us to be obedient, he rewards us beyond expectation. Surely this charter gift was such a reward and a strong hint at faithfulness on the part of the Redeemer community.

We hope that MPP Toni Skarica was right when he urged the college to buy up all the land surrounding its eight acres in order to accommodate the enrolment explosion of the future. Redeemer College deserves to be taken seriously by high school graduates looking for a solid Christian post-secondary education in Eastern Canada.

As Justin Cooper explained, the question mark placed behind Redeemer's program by inquiring students and parents in the past has been replaced by an exclamation mark. "We did not just squeeze through the assessments of the review panel; we came through with flying colors!" He called it a victory for Christian education at all levels.

Now it's up to the Christian community to celebrate that victory with financial support and active enrolment.

BW

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- ◆ express opinions infused by Scripture and rooted in a Reformed perspective;
- ◆ provide contact for the Christian community.

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Letters

Editorial misses dynamic mission of United Church

Your inflammatory editorial about the United Church and your doubts about the faithful witness of the UCC did not sit well with me.

Let me begin by saying that I can vividly picture you and Alice driving to church on that bright Pentecost Sunday morning. Then, suddenly, via CBC radio, you experienced a direct hit upon that which you were joyfully expecting to celebrate. I bet the groundwork for your editorial of June 19 was laid while sitting in the pew. How could you not refute and counteract what you had just heard.

Your refutations are crystal clear. More than that, your writing conveys an air of indignation and anger which no doubt will be shared and applauded by most CC readers.

What then is the reason for my negative sentiments about your editorial? My beef is that Christian Reformed people are ill equipped to fathom and understand the nature of United Church people. When CRCers engage in theological

warfare with UCCers, it is a continuation of the old battles of the Dutch liberal vs orthodox branches of Calvinism. Little good is served by it, except for an encapsulated message to the members of one's own tribe to be forewarned and not even think about entertaining any thoughts of goodwill or sympathy towards the transgressing foe. We should know by now that this works reversely.

But what is the alternative? The alternative is to try to creep under the skin of those who think differently from the way CRC people do and then editorialize about it in a more pensive manner.

In what follows I will try to make a little contribution.

Christ-centred statement

I believe that something very important is playing itself out in the United Church of Canada. The current leadership of UCC is characterized by an extraordinary degree of honesty and a willingness to face up to who and what they are.

They have gained self-knowledge and want to go forward with it. Is Jesus central in their life and mission? Yes, very much so.

Regardless of the bad press that UCC and Mr. Phipps get, the reality is that the United churches in my community display remarkable signs of Christ-centred vitality. One such local church carries as its mission statement: "To know God through Christ and to make Christ known to others." I doubt if the essence of the Christian faith can be summed up in a more cardinal and synoptic manner. CRC churches that still have trouble formulating a mission statement may want to borrow it. It is not copyrighted.

To what extent do the thoughts of the leadership of the United Church, which by the way are not solely the thoughts of Mr. Phipps but rather those of a collegiate of a dozen direct participants, filter through to local congregations? A well orchestrated attempt is under way to involve all UCC congregations to participate in needed adjustment to changes in society.

A study book titled *Embracing Transformation* and subtitled *Congregational Mission in a Changing Canada* is currently offered for study and reflection to UCC church groups. If there is one message central to this workbook it is this: The circumstances around us have changed and ignoring that change deters us from following God in mission in Canada as it is today.

I have been a participant in one such study group and my experience was one of great delight. Unadulterated faith and mission concerns were intertwined. At no time did I feel that here was a group of humanist idealists at work to combat the

ills and isms of the world, but rather here is a group of humble Christians at work who bemoan the fact that so much of today's Gospel presentation can not reach the ears and hearts of modern men. Each chapter of the workbook contains New Testament biblical reflections bearing upon the discussion at hand. There was little theological hair splitting but rather a common desire to find fresh biblical means to proclaim Christ's redeeming love to a world in utter despair.

Progressive leaders need support

The fact remains that UCC will always continue to search for truth and meaning of God's Word beyond literal interpretation. This is a process that goes on in all thinking churches including the CRC. The tragedy is that when one church gets too far ahead of another they will suffer the wrath of criticism and must endure the call of foul play or sloppy theology or total rejection at worst.

My greatest fear is now that bad press will lead to a change in UCC leadership. UCC people are sensitive to criticism and would rather not be placed in the spotlight. Rank and file members may begin to exert pressure for change back into the safety of oblivion, not because they have understood what is transpiring, but because irrelevancy is easier to live with than relevancy.

If that happens, an interesting dynamic will cease to work itself out. Also, if that happens, Christians outside the UCC will likely proclaim it as a victory for Christ. How ironic. Will we ever learn to march to the same tune?

George S. Visser
Sarnia, Ont.

Don't whisper on the pulpit

After reading: "Sound systems, blessing or curse?" by John Dekker (CC, June 5), I would like to share my opinion and experience.

Some years ago I heard a sermon divided into three points: "The case; the cause; the cure." I think these points fit our dilemma nicely.

The case: People often cannot hear the speaker or preacher in all parts of a large church sanctuary. Even with much effort, they have to guess what is being said, which is very tiring and makes people lose attention and become restless.

The cause can be poor acoustics, either by design and/or because of carpeting and upholstered chairs and benches. Builders of cathedrals apparently knew what it took to make sound travel to every nook and cranny. Another reason is

that all speakers are not preachers who raise their voices as real orators did (do).

The cure: To anyone who climbs the pulpit? Say: raise your voice and don't rely too much on the sound system; don't whisper, especially near the end of a sentence. Be bold; speak with fire and eloquence and you will be surprised by the result. Remember you're speaking to many people and not just to a handful (I hope).

We should not be forced to hand out hearing-aids to the congregation!

Doing away with sound equipment makes no sense, for it's badly needed in most buildings. A few loudspeakers placed in the proper places can work miracles.

J. Braaex
Burnaby, B.C.

Muddy waters indeed!

Regarding the article "Gay CRC minister loses ordination status" (CC June 5), the waters certainly seem to be muddy. Either it is poorly written or those taking part in the Classis Grand Rapids East decision seem somewhat confused.

While Lucas is quoted as stating definitively that same sex unions are correct, which clearly contradicts the position of Synod 1973, many of the classical delegates say his position has nothing to do with their decision.

Rev. Zandstra says the message is very clear: "Nine years is the limit you can be in the ministry without a call." Excuse me. What church order is he reading? Perhaps it would help to make matters clear if we were willing to take an unequivocal stand such as James Dobson recently set forth in his June 1998 newsletter when he said, "...The practice of homosexuality is morally equivalent to heterosexual promiscuity in the biblical text. Nothing can change the fact that God abhors any form of sexual sin."

John Van Schepen
Bellflower, Calif.

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Cooking your own goose in a crab pot

Creation waits...



John Wood

Chesapeake Bay is the largest coastal estuary on the east coast of North America. The watershed that feeds it is home to 13 million people — just under half the population size of Canada.

Over the last three centuries the abundance of the bay has been steadily reduced. First, the great river sturgeon populations disappeared. The last Atlantic eel were taken in the 1930s, smoked and sent for sale in New York. The striped bass population also collapsed, and dams on the rivers interfered with shad and menhaden spawning runs.

Now the crab and oyster fisheries are in decline. Upstream the nutrient enrichment from waste treatment plants, suburban lawns and farm fields have all added to the increasing nutrient load. When conditions are just right, fish-killing algal blooms develop in the bay.

Downstream in the bay another deadly combination is at work. "Watermen" (those who fish for a living) are using increasingly sophisticated fishing gear. Mixing this technology with keen competition puts even more pressure on these fisheries.

Ready for a show-down

Over the years, a rough-edged response to the natural world has emerged on the bay islands. Sneaking undersized or pregnant crabs past enforcement officers helped many to stretch profits. Disrespect for human law meant disrespect for the creation too. Longtime fisherman Marshall Pruitt put it bluntly, "Watermen are so competitive it's almost indescribable. In the process, every law gets broken."

Recently, an environmental group, The Chesapeake

Bay Foundation, lobbied the government to shut off dredging at 40 feet or below. This was the last straw for the watermen, who were seeing their way of life disappearing before their eyes. A counter-campaign of billboards was started and in some places threats led to physical violence; and on one island, buildings were burned. All sides were heading for a collision course.

Susan Drake, a graduate student in anthropology and marine ecology, thought there was hope for a change. A former U.S. State Department negotiator on environmental issues, Susan has a special interest in conflict resolution. She spent over a year interviewing almost everyone on Tangier Island, looking for the sources of the conflict.

This community is thoroughly steeped in the Bible and churchgoers and non-attendees alike know the scriptural mandates. She found a deep but unrecognized stewardship ethic in these people.

Fourteen-hour days working on the water had shar-

practice. Garbage dumping both on and offshore was commonplace on Tangier Island. Bait boxes, motor oil, pop cans — all went over the side. Everyone acknowledged that the island and the surrounding waters were a mess.

Then it seemed as if the Lord himself drove home the point. The highest tide in 36 years swept across the island, driving the accumulated mess right into town.

A beacon of hope

The tension in the meeting resolved itself when cooler heads spoke. "It was a kind of rite of passage," they said — the acceptance of a newcomer, or at least a willingness to agree to disagree.

On this tiny island in the heart of Chesapeake Bay a new wind is blowing. Three years ago a revival swept the island, population 600. Over 200 people rededicated themselves to living Christlike lives. But the revival made little visible change in the community until recently.

Then, back-to-back, two things happened that sent shock waves rippling among mainland intellectuals. First, the community turned down a lucrative Hollywood movie contract because the script violated community values. Then a group of 58 of the island's 175 licensed watermen authored a new Watermen's Stewardship Covenant. They have agreed to be good stewards of the resources God has provided.

Many now acknowledge that what could not be accomplished by years of government and environmentalist pressure has happened by faith on Tangier Island. This agreement offers a ray of hope for healing long standing wounds.

The Watermen's Stewardship Covenant

The Watermen's Stewardship Covenant is a covenant among all watermen regardless of their profession of religious faith.

As watermen we agree to: 1) be good stewards of God's Creation by setting a high standard of obedience to civil laws (fishery, boat and pollution laws (e.g., laws against dumping things overboard); and 2) commit to brotherly accountability.

If any person who has committed to this Covenant is overtaken in any trespass against this Covenant, we agree to spiritually restore such a one in a spirit of gentleness. We also agree to fly a red ribbon on the antenna's of our boats to signify that we are part of the Covenant.

For the professing Christian waterman, this Covenant additionally means that we agree to set a high standard of obedience to God's laws and, therefore, to civil laws. We agree to pursue a crucified and resurrected life — selfless life — that is yielded to the leading of the Holy Spirit.

We fly red ribbons which additionally symbolize the blood covenant for which a great sacrifice of God — his only begotten Son — was made.

As Christians, we understand that each of us are accountable to God. Therefore, we do not judge one another, rather, we resolve not to put a stumbling block or cause to fall in our brother's way (Rom. 14:12-13). We agree to "let love be without hypocrisy. We abhor what is evil and cling to what is good" (Romans 12:9) and commit to "not destroy the work of God for food" (crab/oyster/fish/clam) (Rom. 14:20)....

pened their insight into the divine power so evident in beauty of nature around them.

But few on the island were putting these beliefs to

John R. Wood is teaching aquatic biology this month at Au Sable Institute, a Christian environmental centre in

Michigan. During the regular academic year he teaches environmental science at The King's University College in Edmonton.

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New protection for Canada's national parks

OTTAWA (CH) — Minister of Canadian Heritage Sheila Copps, and Secretary of State (Parks), Andy Mitchell, announced in late June that the Government of Canada will take "further steps to preserve the ecological integrity" of the nation's national parks. These measures have been taken following years of discussion over commercial development in national parks and surrounding communities, and most recently in light of acrimonious debate over development in Banff Na-

tional Park, Alberta. Parks secretary of state Mitchell admitted that "our decision arises out of a process started in 1996 with the Banff-Bow Valley Study."

A bill will be introduced in the House of Commons this fall to enable the setting of legal boundaries for each of the seven park communities, the establishment of permanent caps on commercial development and the statutory requirement to use a "no net negative environmental impact principle" in all fu-

ture park plans.

"Our national Parks are a treasure for all Canadians. Commercial development in our Parks is of concern to the people of Canada," Copps said. "To ensure that all have a voice in new decisions on commercial development in national park communities, the Parliament of Canada, as their representative body, should establish the limit of development in these special places."

Two excellent books for young readers

Forgive the River, Forgive the Sky

Written by Gloria Whelan.

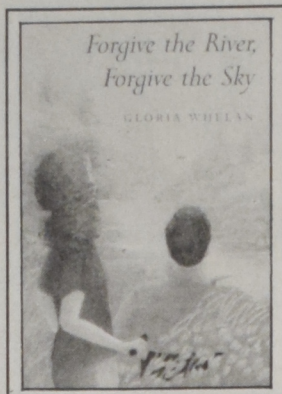
Grand Rapids, Mich.: Cambridge, U.K.: Eerdmans Books for Young Readers, 1998. ISBN 0-8028-5515X. Hardcover. \$15 (US).

Lily Star is an energetic and inventive 12-year-old who grows up in a river-front cabin in a remote corner of northern Michigan. An only child, she has a deep bond with her father, who teaches her to become an acute observer of nature, and

who imparts to her the tricks of the trade of his first love: fishing.

But a year before this story opens, Mr. Star dies of a heart attack while fishing. Lily blames the river. As much as she loves it, she can't forgive the river for taking away her beloved father.

T.R. Tracy, a man about her father's age, seems an odd loner, a paraplegic who buys the Star's cabin when Lily's mother decides they must move to town to try to make a go of their hardware store. (Mr. Star had



neglected it with all his fishing.) T.R. was a test pilot who has also lost what he loved most: the ability to fly. He blames the sky for what happened.

Forgiveness is the key

Gloria Whelan weaves the paths of these two lonely souls together in a poignant story which also has interesting peripheral characters and plenty of humor. Written from Lily's point of view, Whelan's style is delightful, and her characterizations are more real and complex than those in many books aimed at young readers.

Excerpt from 'Forgive the River, Forgive the Sky'

I was drifting along the river, thinking of all those times Dad and I had fished. The afternoon sun lit up the water so I could see the ripples of sand and the bright stones on the river bottom. As the boat rounded the bend, I noticed one of the men who had been putting up the fence. I didn't recognize him, so he wasn't a local. He must have been from some downstate construction company. He was pounding a row of cedar logs into the river bottom. The logs were like a stockade shutting off T.R. Tracy's landing.

"What do you think you're doing?" I screeched at him.

He looked at me like I was something that had crawled up from the river bottom. "What I's paid to do. Give the guy a little privacy."

"If you leave those stakes in, they'll change the course of the river. Anyhow, they look terrible."

"That's none of my business. And I'd guess it's none of your." He began pounding again.

I turned my canoe around and headed upriver toward town. There was no way I was going to let those logs stay there. I felt like a vampire must feel when some busybody drives a stake through its heart. It's true I was angry with the river. But I still couldn't let anything bad happen to it.

It's also important that Whelan presents her young readers with an emotionally strong, extremely resourceful girl as the protagonist.

Whelan doesn't present an overt Christian message, but she subtly implies God's control over even the tragedies a person,

young or old, may face. And the book's title, and how Lily and T.R. deal with their individual tragedies, clearly yet delicately presents forgiveness as an essential ingredient in a well-adjusted, happy life.

A Traitor Among Us

Written by Elizabeth Van Steenwyk.

Grand Rapids, Mich.: Cambridge, U.K.: Eerdmans Books for Young Readers, 1998. ISBN 0-8028-5150-9. Hardcover. \$15 (US).

This well-written book for nine- to 14-year olds spends two weeks in September 1944 in the life of a 13-year-old boy in the Nazi-occupied Netherlands. Written from the point of view of the boy, Pieter, young readers get a vivid glimpse into how the war has effected him, his mother, his best friend and their whole village in the southeastern province of Limburg.

Pieter's father and older brothers, and even his beloved dog, Kazan, have been taken away by the Nazis. Since the Germans first came to Pieter's country when he was nine, he has had to learn to live day and night with terrible fear, as well as hunger, gnawing his stomach.

Now that he's 13, Pieter has been recruited by an older girl, Beppie, to distribute Resistance pamphlets. He and his friend, Jan, also have the distasteful job of gathering cigarette butts

which soldiers throw from a train that stops near the village; the collected bits of tobacco are used to barter for food.

Gradually, more — much more — is required of Pieter as he and his mother must hide a desperately ill man and rumors of the coming Allies cause a frenzy of local Nazi activity.

Worst of all, there is a traitor in the village who is jeopardizing the lives of the rest of

comment. Pieter also has opportunity to realize that his dislike of church and his remote relationship with God need overhauling. Immense responsibility falls on his young shoulders when real lives depend on him and what he does.

In memory of bravery

Elizabeth Van Steenwyk says of this book: "This is a story that could have happened. Although its characters are fictional, some of them were inspired by real people who fought and died in a place that is also real. This story is dedicated to their memory."

Van Steenwyk, who lives in California, did research at the battlefield museum outside Overloon, near where her story takes place.

There are a few minor details



them. Pieter must not only learn to overcome his fear, but must quickly learn wisdom and dis-

that observant (probably older) readers might quibble with. One example: the church she describes, with its elders and long sermons, would have been Reformed, and thus would not have an altar, nor, in all likelihood, stained glass windows. On the whole, however, the plot is quite plausible, and is engaging enough to keep young readers turning pages to the end. Van Steenwyk has written more

than 50 other books for young people. Her writing has won numerous awards, including the Helen Keating Ott Award for outstanding contribution to children's literature. A film adaptation of her book *The Best Horse* won the silver medal at the 1979 International Film and Television Festival, and her book *Three Dog Winter* has been filmed and will be released shortly.

Please note:
There was no issue on July 10!



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Church

Evangelize Jews first: prominent theologian

Robert VanderVennen

TORONTO, Ont. — When Christians think about evangelism they should first of all think of reaching out to Jewish people, said James I. Packer recently, speaking in Toronto for the annual meeting of the board of reference of Jews For Jesus Canada. Packer is a well-known evangelical theologian and author who teaches at Regent Theological Seminary in Vancouver.

That advice is the Apostle Paul's directive as he writes about the power of God for the salvation of everyone who believes, "first for the Jew, then for the Gentile." Jews are the only natural Christians in the world, said Packer, people who are "fulfilled" as Jews when they accept Jesus as the Messiah.



Evangelism should focus first on the Jews, says James I. Packer.

Jewish heritage as a valuable aspect of living out the Christian faith.

Packer's own involvement with promoting Jewish evangelism began in New Orleans in 1979 when he was hosted by a person who was deeply moved by a recent concert by the Jewish Christian group called the "Liberated Wailing Wall." His passion for Christian reconciliation between different cultural groups led to his drafting with Kenneth Kantzer the Willowbank Consultation, which

shrunk to some degree the gap between Protestants and Catholics.

Andrew Barron, now director of Jews For Jesus Canada and chair of the meeting, has also lived in South Africa, serving the organization there. Started 25 years ago by Moishe Rosen, Jews For Jesus now operates worldwide. It has 30 full-time staff members in Russia, for instance, all of them Russian Jews. Jews For Jesus has recently opened an office in Berlin to work among Russian Jews who have immigrated there.

'Messiahship' an issue

International director David Brickner said the purpose of Jews For Jesus is "to make the messiahship of Jesus an unavoidable issue for our Jewish people worldwide." He said Jews For Jesus is simply a one-issue organization.

David Abramsky, who grew up in Guelph, Ont., testified of finding Jesus through the Jews For Jesus ministry. Marcello Araujo, an Ecuadorian Sephardic Jew, is now a student at Toronto's Tyndale Bible College and has a ministry to Spanish-speaking Jews in the city.

About 300,000 Jews live in Canada, said Barron, and about half of one per cent of them are Christians. The ministry tries to be bold, direct and courageous in public, but gentle, loving and caring in personal contacts. Jews For Jesus welcomes the opportunity to speak in churches, and they ask for prayers and financial support from Christians.

Two Anglican priests choose different paths of protest

Gordon Legge

CALGARY — Calgary Anglican Archbishop Barry Curtis recently changed the locks on a Calgary church after a priest resigned from the denomination over concerns about the national church's theological direction.

Rev. Chris Jukes, pastor of St. Luke's Anglican Church in east Calgary, resigned from the Anglican Church of Canada in mid-June to start his own church. Rev. Bob Reed, a former rector at St. Luke's, has been appointed its interim priest.

The two clerics say they will continue to co-operate, based on years of friendship. Jukes and Reed say they both share the same concerns, but one left to serve outside the church while the other stayed to work for change within.

"I'm expecting the split will be without acrimony," says Reed, who pastored the church for 11 years from 1980 to 1991 and worked with Jukes as a seminary teacher in Africa in 1988.

Rector's warden Terry Baptiste says the congregation was shocked and surprised, especially at the rapidity of events. But they are treating each other with care and compassion.

Growing liberalism

Jukes left the Anglican Church because he can no longer represent a church that tolerates blasphemy and wickedness within its ranks, he said. Concerned about growing liberalism within the denomination, he cited Anglicans who question the Bible's authority and deny Jesus Christ's virgin birth, death on the cross as an act of atonement, resurrection from the dead, and disagree with the belief that Jesus Christ is the only means to salvation.

Jukes is also concerned that the church is moving towards a tolerance of same-sex marriages rather than confronting the practice.

And Jukes is particularly upset that Anglican bishops are being allowed to question basic tenets of the faith without any repercussions.

Archbishop Curtis asserted that Jukes' increasing disenchantment with the church has been evident for some time, but said it is sad that it necessitated a split.

There needs to be room in the church for people to dialogue and express disagreement, to challenge beliefs without being silenced, he said. Curtis also said the church does not sanction the blessing of same-sex marriages.

Curtis said the diocese changed the locks to make clear its ownership. Jukes has joined the U.S.-based Communion of Evangelical Episcopal Churches and opened the Church of the Messiah June 21 in a rented Seventh Day Adventist Church in Bridgeland, Alberta.

Orthodox Presbyterians invite United Reformed to ecclesiastical fellowship

Darrell Todd Maurina

GRAND RAPIDS, Mich. (URNS) — Meeting from May 27 to June 2 at Reformed Bible College in Grand Rapids, the Orthodox Presbyterian Church synod voted to invite the United Reformed Churches in North America, "to enter into a relationship of ecclesiastical fellowship with the OPC."

The URCNA is the largest group of churches which have seceded from the Christian Reformed Church.

The seceders left over the CRC's perceived liberalism and

its decision to open all church offices to women.

The OPC cited four grounds:

- that the URC holds the *Heidelberg Catechism*, *Belgic Confession*, and *Canons of Dort* as its confessional standards;

- that "they seek to maintain a vigorous faithfulness to their standards in their church life";
- that the URC is a member of the International Council of Reformed Churches along with the OPC;
- that "their synod has expressed the desire to work more closely with us."

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Native American Christians do 'spiritual battle' in Peru

Dan Wooding

PHOENIX, Ariz. — Leaders of CHIEF (Christian Hope Indian Eskimo Fellowship), a Native American outreach based in Phoenix, Arizona, sent its leaders to Cuzco, Peru, from June 20-23 to do "spiritual battle" with an assortment of "shamans, wizards and witches" at the largest cultural gathering of Quechua Indians in years.

The CHIEF leaders trained Quechua and Spanish Christian leaders in discipleship and leadership, as well as held an evangelistic outreach in the Plaza San Blas, a block from the centre of Cuzco, close to where some 100,000 Quechua Indians gathered.

"We received an invitation from Joshua Saune, our Quechua CHIEF representative, to come to one of the largest gatherings of Quechuas in the history of their people," explained Huron Claus, executive director of CHIEF, before the meeting. "In this gathering they will be re-enacting the history of their people."

An evil intention

Joshua Saune explained more about the historic gathering. "This time is the beginning of the winter solstice, and for this occasion, all the medicine men, shamans, wizards and witches and so forth gathered for the first time since the Spanish conquest over the Incas," he stated.

"This gathering was held for Satan to take power over the land and the lives of the people throughout Peru," Saune con-

tinued. "I had the opportunity recently to speak with their leader, and witness the love of Jesus to him. He believes that they will rise over us. They believe it will take a lot of prayer and fasting. We, too, have prepared ourselves, and let others know of the spiritual warfare that we were facing."

Satan on the attack

Dr. Dale Kietzman, president of Latin American Indian Ministries, notes that the highlands area of Peru suffered most from the anarchist Shining Path guerrilla movement, during which uncounted thousands were killed. Churches, and pastors in particular, were targeted, leaving something of a leadership gap among Christians. "Again we've seen Satan on the attack, trying to take advantage of a seeming weakness. But we are confident in the strength of the Church. It will stand."

The Quechua group of indigenous South American tribes, comprising the Quechumaran linguistic stock, live principally in Peru, Ecuador and Bolivia. The Quechua are culturally and linguistically related to the Aymara, who inhabit the same regions of South America. The Quechua tribes, who appear originally to have lived in a small area of the southern highlands of Peru, became the most powerful element in the Incan Empire. Quechua was the official language of the Inca, and as the empire expanded, use of the language spread over a large area of South America.

Council of CRCs dissolves, Van Eek retires

Marian Van Til, with files from Keith Knight

BURLINGTON, Ont. — The Christian Reformed Church in Canada marked the passing of an era on June 30 when the 30-year history of the Council of Christian Reformed Churches in Canada (CCRCC) came to an end.

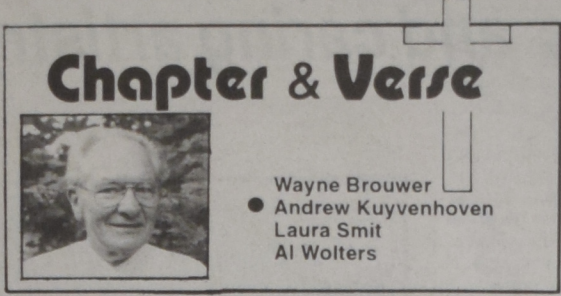
It was marked by the retirement of Rev. Arie Van Eek as the council's only executive director. Van Eek served in that position for 20 years, accompanied



Arie Van Eek with long-time secretary Judy Cassidy.

almost that long by Judy Cassidy as executive assistant.

The council was formed so



Chapter & Verse

Wayne Brouwer
• Andrew Kuyvenhoven
Laura Smit
Al Wolters

When will he say 'Amen'?

When I was a child, sitting in church, I used to sigh: "When will the preacher say 'Amen'?" And it is very well possible that children were sighing in this manner while I myself was preaching.

In some other traditions the preacher himself does the sighing. In those churches the pastor wonders, while he or she is preaching, "When will Brother Jones or Sister Brown give me an Amen?" The preacher means that the congregation should affirm the Word being proclaimed. And the best way to affirm the Word is to say "Yes" or to say "Amen."

The word "Amen" is one of two Hebrew words that have been taken over in all other languages. The other one is *Hallelujah*. Originally Amen stood for something that's reliable, firm, true and sure. Where I grew up some people used to speak of an "immes cup of coffee." *Immes* is a Yiddish word that comes from Amen. And an "immes cup of coffee" was the genuine stuff, the real McCoy!

In Bible times and in early church history, believers used to say "Amen" to the Word (Deut. 27, Neh. 8:6). Thereby they accepted that Word and agreed to obey it. And when one believer uttered a prayer of thanks and praise to God, the others would say "Amen" (1 Cor. 14:16). It's an expression of assent and faith.

also add our "Amen" to the prayers of sisters and brothers, at home and in church. That's how we make their prayers our own.

Christian churches have searched for a balance between enthusiasm and order in worship services, ever since Paul wrote to the church of Corinth. In certain churches they think the Spirit is "really moving" when people are swaying, the Amens are loud and the outbursts of sound are sudden. But in other churches nothing may happen in the worship service that was not planned and printed in the bulletin.

Where's the congregation?

Everything in a worship service must be done in a fitting and orderly way, as the Apostle said. It is defensible that the minister is the only one who preaches. It is less defensible that the minister is the only one who prays. But it is *not* proper that he or she is also the only one who says the Amen.

When I was a child, I was wondering when the preacher would say "Amen." Now that I am an old preacher, I wonder about the "Amen" of the believing congregation.

Sometimes I preach in evening services in which there are six or seven empty rows of pews between the pulpit and the first few worshippers. Then I think: "They want to be present because they are not 'oncners,' but they don't want to come too close to the fire." I know these people. They are faithful. They come early to church to sit in their favorite pew way in the back. And I say to myself, "When will they ever say 'Amen.'"

Andrew Kuyvenhoven is a retired Christian Reformed church pastor and Banner editor who lives in Grand Rapids, Mich.

the church could confront social issues specific to the Canadian context. Especially in the early years before the advent of the council's Committee for Contact with the Government, Van Eek was often a solitary Reformed representative on the ecumenical scene, meeting with church leaders and sitting on numerous para-church and inter-church task forces which dealt with human relations and social justice.

Van Eek remained in his position for a year beyond his 65th

birthday during which time the CRCNA was discussing a new structure for its ministries in Canada. Much of his work with task forces and Native ministries has now been rolled into that new structure. Also as part of that new structure, on July 2 Ray Elgersma began work as the CRCNA's first overall director of Canadian Ministries, a position which supercedes Van Eek's as executive director of the CCRCC (see CC May 15, 1998). Van Eek was honored earlier this year by Classis Hamilton,

and with a luncheon on June 30 at the Canadian denominational headquarters in Burlington, Ont.

He is not finished with church work, however. Van Eek will return in the fall as a part-time employee of the Christian Reformed World Relief Committee (CRWRC), where he will handle the refugee sponsorship program. He has had a long history in that role and observers say he is well-respected in that area within federal government circles.

Art

Erotic and caring artistry that has a name

Calvin G. Seerveld

There is a show of artistry worth seeing at the Rodman Hall Arts Centre in uptown St. Catharines, Ont., curated by David Auzant. One room is filled with George Langbroek's black-white etchings, and a second larger room holds several series of Langbroek's exquisitely crafted, colorful viscosity etchings on *The Song of Solomon* (7), *The Creation of Eve* (7), and *If I had no name* (13), along with other of his artworks.

The black-white etchings and intaglio prints have fine detail which impress you with their care at showing the glory of grapes, vines and leaves in a Niagara orchard (*Grapes*). The sheer joy of taking a walk on the Bruce Trail and happening upon a scene near a brook with a fallen tree over it as the sunlight splatters the leaves of the underbrush (*Below Ball's Falls*) is caught by a lacy embroidery of shadows and shapes that bespeak peace and privacy. The artistic skill is unobtrusive and, therefore, rich.

Side exhibits

A large etching entitled *Washing* (22" x 14") front-centres a foot being gently washed by two hands around which numerous figures of children and women mill like a frieze for context.

The quoted scene from Da Vinci's *Last Supper* and a small vignette of a bath where women are washing and resting epitomizes Langbroek's habit of commenting on the main action, portrayed by juxtaposing side exhibits within the one art object. It is a modification of the old medieval practice of narrating a story in graphic figural art.

Ofra Harmony, an allusion to cellist Ofra Harnoy, shows a woman rapt in playing a cello while a centaurish figure embraces her ecstatically, swept up in the music and sound waves. *Mother to be* portrays a girlish pregnant woman, and is a touch sentimental, perhaps, in its whitish illumination against the background. But the tiny pieces (3" x 4") called *Father II* show you the artist's heart and hand vividly: a father awkwardly holds his naked child with tender strength close to his chest, an embrace full of protec-



Langbroek etching: *Washing* (22" x 14")

tion and love.

The bright *Song of Solomon* etchings are sensuous in a chaste, natural way, contrasting holy erotic passion that breathes as freely as flowers in bloom with the color and pleasure of ripe pears and pomegranates, next to love profaned that has a murky, obsessive nature.

Langbroek mostly celebrates the corporeal discovery a man and woman enjoy once they mutually commit to the jealousy of human wedded love. Each print is of modest size; the breast and curves have a normality to them, fitting discretely into a paradise of rust-red, yellow, blue-green colors that caress the loving connections with tenderness.

Figures seem to appear ever so wonderfully in the filled composition, the way a watermark materializes on a piece of paper. The ecstasy of bodily love is gratefully respected, but not idolized, not genitalized.

Complicated relationships

The series on the *Creation of*

Eve is more complicated and strains to tell of human realities in society that become more complicated after the *Kiss of Life*.

Langbroek often has superimposed figures in his layered colors; so you need to read the engraving to piece out the story. It's not like Salvador Dali's tricky, hidden double-figures, and not like Escher's decorative double-take jokes.

Langbroek's intertwined arms and legs of the same and of different persons, a la Picasso, bespeak interwoven, complicated relationships that are amorous, not threatening, playful and friendly, but sometimes tangled or in movement, like multiple-exposure photography.

What's in a name

The most central series, giving title to the whole exposition — "If I Had No Name I'd be Cold, Naked" — takes a lyric line from Philip Glass' suite of *Songs from Liquid Days*.

The initial etching in this series contrasts a figure without a name, unloved, left out in the

cold dark blue bar on the left. On the right is a circumcision in pure white, with an almost Etruscan clarity to it.

Above right, one hand is putting a wedding ring on another's hand. When you are ritually marked by recognition as a particular individual, when you are loved, then you are named as a neighbor among fellow humans. When you are miraculously born, coming to life out of the twisting birth canal of a mother (*Inner space-outer space*), when you are anointed with oil, baptized (*Oil Fire Water*), your name is written in the book of heaven, you have a sacrosanct identity!

And as *Paradigm shift* shows, the cross of Christ divides and commands old-fashioned oriental humanity and modern Western bathing-suit humanity. *Home* graphically highlights Red-Cross aid to a helpless child amid newspaper images of boat people and quotes from Gericault's *Raft of Medusa* and Picasso's *Guernica*, facing you as viewer in the kaleidoscopic shock of color, with the misery in which we human *Woman* and

Man try to find out who we are in our self-made disconnections. Langbroek's Christian science both strongly affirms our creaturely gifts and recognizes the distortion made by our sinful human hands.

Artist George Langbroek has a name and knows his home, and exults in the good erotic love life possible to a man and a woman which was given by God. Langbroek's artistry testifies to the Lord's pastoral eye over what is holy and what is laid waste by us humans in societal relationships. The artistry in this exposition is marked by Christian honesty. There is no hype or bravado. The decent size of the engravings becomes the craftsman, and makes these artworks affordable by people willing to forego eating out a few times — this is a Christian sensitivity to community!

Don't isolate erotic

To my eye, Langbroek's artwork treats the erotic streak in woman and man with a careful, pure perception. It would be important to melt the theme of this vital reality into other flash-points of current life so the erotic gift not become isolated or exaggerated into bare-faced "studies in sexuality."

Langbroek's latest engravings of ballet legs on delicate hand-made paper goes in a good direction, I think. I might wish the lines had the nerve of life-drawing to them rather than the intent focus of photography, but the beautiful fragile paper filled with undigested rag bits and organic flotsam deftly catches the bruised tip-toe pain which goes into a dancer's lovely pirouette.

Go see the exposition if you can get to St. Catharines, and take time to play around with the artwork, discover its surprises and be cheered at the sanity in evidence. Rodman Hall Arts Centre is open Tuesday through Friday, 11-5, Saturday and Sunday, 1-5. George Langbroek's artwork will be shown through September 6.

Calvin Seerveld is a retired professor of aesthetics at the Institute for Christian Studies in Toronto, Ont.

Short Story

THE RAMP

by Sonya VanderVeen Feddema

Jacob woke to Vern Bolter's day-old ramp beckoning him across the gravel road. "What a waste of a good ramp!" he grumbled. He glanced at the poster on his wall and silently read the words he'd memorized: Community Boys Club's Annual Skateboarding Competition. August 19, 1997. "Two weeks to go!" he sighed.

"Jacob!" Mama called up the stairs. "Come and eat breakfast. Papa wants you out in the field soon."

Jacob sighed. Endless hours of work filled his summer holidays. Rocks needed to be cleared from the west field, raspberries picked, cows milked, manure shovelled. Work! Work! Work! It was enough to make a body sick and tired. Especially a body that longed to fly.

Jacob munched his toast with peanut butter then drifted outside. All morning he sweated in the dazzling sun, picking up rocks and throwing them into the wagon Papa pulled behind the tractor. The wheels spun dust against his bare legs.

Wheels! He thought about his wheels — the skateboard he'd received from Mama on his 11th birthday two months ago in June. When Jacob had unwrapped it, Papa had croaked, "Foolishness! What use is it?"

Mama had scowled at Papa. "Farm work isn't everything!" she snapped.

Papa had shook his head and muttered indignantly, "What a joke!"

That same evening as Jacob had looked out his bedroom window at their gravel driveway and the stony road, he figured out what Papa meant. I have a skateboard, he thought, but nowhere to use it. And no time, either.

The Joke remained under Jacob's bed each day while he worked. With no hope, no hope at all, of being used. At least not until yesterday.

"Jacob! You missed some rocks!" Papa scolded, jarring Jacob's thoughts back to the present. "What's on your mind?"

"Oh, nothing," Jacob answered. He smiled inwardly, remembering yesterday when carpenters had put the finishing

touches on a ramp leading to Vern Bolter's house. Vern had been hospitalized several months ago after suffering a brain aneurism. He could no longer walk or talk.

Mama had chuckled when she saw the ramp. "Just like Ethel Bolter to have a ramp like that built for Vern!"

"What do you mean?" Jacob questioned.

"Well, look at it. It's got to be wide enough for two wheelchairs. What a design! All swoops and curves! Ethel wants to make the best of things. Just watch — she'll be hanging flowers from it soon."

Jacob smiled. Who cares about flowers — or Vern? he thought. But the ramp!

Thud! Jacob flung another rock into the wagon. I'll go right after supper and ask Ethel and Vern if I can use the ramp, he thought. I don't care if Mama said I can't. They'll say yes. I know it. They like me. I'll just tell them I need to practice for the competition.

After supper, Mama and Papa left for their evening walk. Jacob dashed to his room and grabbed The Joke. In the kitchen he flung a dozen muffins into an empty bread bag, then sprinted to the Bolter's house. He danced up the ramp and knocked on the door.

Ethel opened it. "Jacob! Good to see you. Thanks!" she said as Jacob handed her the muffins.

In the living room Vern slumped in his wheelchair, his back to the window and the ramp. Jumbled sounds tumbled from his drooling mouth. Ethel wiped his grizzled beard with a white towel.

"He's frustrated," she said, "because he can't talk yet. But he will soon. I know it! He's tired now so just say Hi and then go."

"Uh, I was wondering," Jacob stammered.

"Yes?"

"The ramp?" Jacob set The Joke on the floor at his feet. "I was wondering, well, can I use it? You see, there's this skateboarding competition coming up and I haven't practised yet."

Vern wailed.

"What is it, Vern?" Ethel pleaded. Vern's frenzied cries intensified.

"I'm going," Jacob whispered. He slammed the door and bolted home, away from Vern's hysterical eyes and wordless rage. Then he gasped! The Joke! I left it there!

"Don't you ever deceive me again!" Mama yelled next morning after Ethel returned the skateboard. "You really upset Vern!" She thrust the skateboard at Jacob. "Put it in your room and go pick raspberries."

"He doesn't deserve such a

nice ramp!" Jacob shouted. "What a selfish man."

"Do you think he likes it, that ramp? It reminds him that he'll probably never walk again. And then you go over there thinking it's something just for fun, a ramp to play on."

Jacob seized The Joke and escaped to his room. He shoved the skateboard underneath his bed.

For two long weeks Jacob worked. Each night before bed he admired The Joke. He imagined himself the champion skateboarder. Being adored by Lucas and Paul and Michael — the athletic boys in his class. Being something more than just a farmer's kid.

On the day of the skateboarding competition, Jacob stomped into the house from the barn for his morning snack. Ethel sat at the kitchen table with Mama.

"Hi, Jacob," Ethel said.

Jacob blushed. "Uh, hi."

"Want a drink?" Mama asked.

"Yeah," Jacob snatched a glass of orange juice and four cookies and went outside to the verandah.

Ethel's gentle voice reached him through the screen door. "Like I was saying, Vern said 10 words yesterday!"

"Amazing!" Mama said. "You watch, soon he'll be talking your ear off."

Ethel laughed. "Won't that be wonderful! I can't wait!"

Sounds like a bore, Jacob

thought, living with that stingy guy who won't share his ramp. Keeping me from being a skateboarding hero.

"I'll be going," Ethel said. "I can't leave him for long. But it sure is good to get out for a bit." The screen door slammed. "Bye, Jacob. Drop in again sometime."

"Yeah, I guess so," Jacob mumbled. As if I would, he thought. Jacob took his empty glass into the house.

"A hero!" Mama said admiringly as she watched Ethel through the window.

Jacob started. Did Mama read my mind? He wondered.

"Both of them," Mama continued.

"Who?" Jacob sputtered.

"Ethel and Vern."

Jacob tried to picture Ethel on a skateboard. Or Vern sailing down a ramp. He shook his head. "I don't think so," he said scornfully.

An hour later Mama burst into the barn. "Jacob! Vern fell! Come quickly!"

"Can't Dad help?" Jacob groaned.

"He's gone to town. Come on!"

Jacob trailed miserably behind Mama. He glowered at the ramp as they ran up to the Bolsters' door and opened it.

"We're here!" Mama called.

"In the bedroom down the hall," Ethel answered. She knelt on the floor beside Vern. His neck was arched awkwardly against the steel leg of the bed, while his bare feet, stiff and crooked were jammed against a dresser.

Mama stroked Vern's trembling shoulders. "We'll have you up in no time," she said comfortingly. "Jacob, you prop up Vern's neck while I get his wheelchair. Where is it, Ethel?"

"In the car," Ethel replied. "I just had the brake repaired."

"Come here, Jacob!" Mama commanded. Jacob awkwardly wrapped his thin arm behind Vern's bulk. Mama and Ethel left. Jacob glanced at Vern's yellow toenails, then up at the dresser, cluttered with picture frames. That must be their wedding picture, he guessed. Vern when he was young, walking and talking. Five smaller framed pictures of children marched in a line beside it, like ducklings swimming behind their mother.

Vern turned his face towards Jacob. Sour breath! Jacob thought, as he stared ahead at the dresser. Vern's bristly hair

Continued on p. 12...



Alberta writer charges ahead, writing about Christ

Leona Flim

GUELPH, Ont. — He's a Christian and he writes. But paste the "Christian writer" label on his forehead and Sigmund Brouwer, keynote speaker at a "God Uses Ink" writers' conference in Guelph, Ont. June 18-20, will peel it off just as quickly.

It's not that he's ashamed of or secretive about his faith. It's just that labels of any kind are limiting — and in line with what C.S. Lewis once said of boiling eggs, there's no one Christian way to write.

"I'm trying to write as well as I can," said Brouwer during an interview at the Guelph Bible Conference Centre where the gathering took place. "I'm not writing to promote a belief in terms of propaganda. I think anyone who writes has a belief system that will show up in [his or her] work and I think writing is a search for truth."

Brouwer, 38, of Red Deer, Alberta, has written two best-selling adult suspense novels (*Blood*



Sigmund Brouwer is comfortable talking hockey and theology.

Ties and Double Helix) and more than 30 juvenile mystery and fantasy titles.

Most recently, he's written *The Carpenter's Cloth* (Word, 1997), a collection of essays and vignettes about the life of

Christ; and *The Weeping Chamber* (Word, 1998), a suspense novel about Christ's final days.

Change of venue

If the switch to an explicitly scriptural genre is not what one might expect from someone who cringes at the "Christian writer" label, it was also somewhat unusual within the profession. Many writers, said Brouwer, find it easier and more financially rewarding to keep producing the same type of writing their readers have come to

expect.

But Brouwer decided to broaden his scope, regardless, partly out of adventure — he doesn't like doing the same thing over and over again — and partly out of fascination with the material. Last summer, he and his wife, Cindy Morgan, a singer and songwriter formerly from Nashville, Tenn., spent two weeks in Israel so that both could more deeply experience the scriptural narratives about Jesus in their original settings.

The artistic fruit of that was especially evident at God Uses Ink during a Friday night performance in which Morgan played piano and sang from her album *The Loving Kind*, and Brouwer joined her on a darkened stage with readings from his two books about Jesus.

Even if the themes — Jesus' betrayal, denial and crucifixion — were familiar, the raw, sensuous power of the music and the stark, brooding beauty of the words were a shock: somehow wounded and wooing at once, passionate and painful simultaneously.

Fascinating subjects

Brouwer's goal in writing was right along those lines: to help readers see with new eyes, to experience that familiar Scripture in a fresh way, whether as believers or not.

"If people are willing to look at [Jesus' life on earth] with an open mind, it becomes an amazing event," he said.

"It is the one single event in history that has affected the greatest number of lives. Whether you appreciate that as a

believer, historian or agnostic, we're talking about a man who is sacred to some, who is a curse to others.

"History itself is dated according to his birth and his followers believe that he resurrected from the dead. How could that not be a fascinating subject for any novelist?"

The New Testament as a whole, a 2,000-year-old document that has survived the fall of the Roman Empire and the burning of libraries, among other disasters, is a rich vein for creative excavation, Brouwer notes. In addition to more books for adolescents, he's planning one novel set in Herod's palace during the birth of Christ and another in Rome during the martyrdom of Peter.

If he were ever to sell Hollywood on Herod, an incredible politician who built to excess, murdered his wife and children, and ordered the slaughtering of an entire village of babies, "I think they'd go, 'Well, that's a fascinating story,'" he said.

Diitto for Rome, he says — a world of slaves and gladiators where people were hung on posts to be burned alive. "Again, I think it's a story that is not inherently Christian in terms of its appeal."

Perseverance and love

As for his own story, less dramatic but no less compelling to aspiring writers wondering how he made it to where they might want to be, Brouwer touched on it at various times during the conference. He was born in Red Deer to Dutch im-

migrant parents, attends a Christian Reformed Church and studied journalism at Carleton University in Ottawa.

He began writing for *Red Deer Life* magazine, then wrote for and edited a national racquetball magazine. From there, he tried to expand his audience but received numerous rejection letters before his success as a published book author began.

Love and perseverance

Brouwer has founded the Young Writers' Institute through which he speaks to about 10,000 students per year. He urges writers of all ages to write with love as their motivation, and to persevere.

In the face of criticism, people typically lose their natural creativity at a young age, he asserted. For Christian writers, a suspicion of art among some of their fellow Christians presents further discouragement. Add self-doubt and time and space limitations, and the task of writing can seem insurmountable.

Brouwer, however, as comfortable talking hockey as theology, and equally adept at seeing the theology in hockey, used the example of a six-year-old hockey player to show it isn't necessary for writers — or anyone, for that matter — to accept defeat.

If you fall as a writer, do what the six-year-old does, he said. "Get up, wipe your nose, charge down the ice and write another story. If you keep doing that, you'll get to where God wants you to go."

The Ramp

...continued from p. 11

chaffed Jacob's tiring arm. Then Vern rested his head on Jacob's bony shoulder, sniffing quietly.

Oh no! Jacob thought. He's crying. What do I do now?

Mama and Ethel returned with the wheelchair. "Jacob, you hold Vern's right side," Mama ordered. "I'll take his left. Steady now!" They heaved Vern from the floor and eased him into his wheelchair.

Jacob watched as Ethel wiped sweat and tears from Vern's face, and then gently embraced him.

I guess Mama was right, Jacob pondered. They are heroes. Living every day with a wheelchair, and garbled words and the fear of falling.

"Let's go outside," Ethel said, "and forget that this miserable fall ever happened. Jacob, could you push Vern outside to the patio in the backyard. I'll make lemonade and be right out."

Jacob eased the wheelchair down the liberating swoops and curves of the ramp. He noticed Vern smile at the geraniums Ethel had hung in baskets on the railing. I was wrong, Jacob thought. The ramp — it isn't wasted on Vern. Not at all!

Jacob parked the wheelchair under a shady maple and sat on a lawn chair facing Vern.

Vern's face contorted. He lisped, "Sh... sh... are."

"What?" Jacob asked.

"Sh... sh... are."

"Share? Share what?"

Vern's face relaxed. He smiled kindly.

Then Jacob understood. "The ramp?"

Vern nodded.

"Thanks!" Jacob cheered. He hesitated, then asked, "Do you think, would it be all right if I got The Joke right now?"

Vern looked puzzled.

"Oh, I mean, my skateboard. Can I get it right now? Just for a practice run? To get ready for next year's competition?"

Vern grinned.

"I'll be right back." Jacob dashed past Mama and Ethel, carrying the lemonade.

"Jacob! Where are you going?" Mama called.

"Vern said 'share'!" Jacob shouted. "Can you believe it? So I'm going to!"

Sonya VanderVeen Feddema is a freelance writer who lives in St. Catharines, Ont.

Advice for fiction writers

Leona Flim

GUELPH, Ont. — Novelist Sigmund Brouwer offers these tips for would-be fiction writers:

- "Take ideas from life and change them. Have fun with it. Don't feel you have to stick with your own experiences; stories from other people's lives are worth mining, too." Example: Brouwer heard of someone getting a woman's hair stuck in his fly during church and couldn't resist reworking it (changing details and the setting) in his book *Blazer Drive*.

- "Each book, chapter or story must have a problem that gets worse before it gets better. This is a matter of form, not formula. If an elephant walks into the yard, maybe there's a little girl in the yard, too. Maybe she gets pooped on. And so on. Don't just have someone come into the yard and take the elephant away."

- "Make pictures with words. Avoid abstractions. Instead of saying someone is nervous, describe his or her sweaty palms and wobbly legs. Instead of saying a mother loves her daughter, show her cradling the little girl in her arms. God didn't just say he loved us; he sent his Son to come and die. Writers need to make things visible in just that way."

Two weeks that were



Bert Hielema

WHY DO MEN, ON AVERAGE live to 73 and women to 79?

Men like me are physically stronger than most women, are still mostly in charge of governments and large companies, are the highest paid in sports, run the military, fly the planes, and enjoy a status in life (including financial status) higher than most women. So why do we live shorter lives? That question has often puzzled me.

Look at women: they bear the children, put up with much of the aggravation in homes, mostly deal with children and — for many — tolerate immature husbands. They often have two jobs: one at work and one at home, while men watch sports or some equivalent when home from work. Yet women live longer. Why? Well, the answer may strike many as shocking.

Because mothers spend more time than fathers looking after their children, care more, and show and give more love, their reward is a longer life, says recent research. Methuselah must have been a fantastic father, grandfather and great-great-great grandfather. Because he lived so long, he must have spent his 960+ years playing with his offspring, telling stories, babysitting, feeding them.

Research published in the "Proceedings of the National Academy of Science" found that in the animal world too, where fathers assume the duty of caring for children until they are able to move safely and independently, these males live about 20 per cent longer than females.

NOW HERE'S MY entirely unscientific opinion on this: I think that the loving care goes beyond one's immediate offspring. The 10 Commandments say that those who look after their parents will live long in the land. At any rate, statistics have shown that men who go to church and who have a pas-

sionate commitment to charitable causes have longer lives as well. In other words, love for God, his creation, oneself, neighbors, children, parents, even though it takes a lot of energy and may be frustrating, is rewarded with a lengthy and more fulfilling life.

I call that good news. There is hope for us aging males. Start loving today. (It's never too late.) Embrace your loved ones. Marvel at a tree. Exult in a flower. Fall in love with your wife again. Show your emotions, freely and abundantly to children, grandchildren, everyone. In a word, become more human.

IN EARLY JUNE I attended the general assembly of the Presbyterian Church in Canada as a commissioner. This was the second time I was delegated by the Kingston (Ontario) Presbytery. Two years ago I traveled to Charlottetown, P.E.I. This year Windsor was the site of this five-day meeting. (The relatively new casino there, by the way, is a grandiose place: it boldly faces Detroit, to where, they hope, many of the problem players will return.)

I was impressed with the general assembly: a lot of openness, a good sense of humor, and a deep commitment to Christ and the Scriptures. I keep on wondering why the Christian Reformed Church and the Presbyterian Church, so close in confessions and adherence to the Scriptures, don't have closer contacts. (I met many of Dutch descent there, both clergy and elders.) I think both denominations would greatly benefit from more intimate relations: even a merger, which, of course would see four churches, not one.

HOMOSEXUALITY pervaded much of the agenda: the appointment of a new principal of Knox College was part of this as well. Dr. Dorcas Gordon had supported a minority report on the Darryl MacDonald issue in

Lachine, Quebec, near Montreal, two years ago. MacDonald, who is a student minister there, is a practicing homosexual. Even though the committee vote had been divided 11-9 against Gordon the assembly approved her appointment with a large majority. However, this did not solve the Lachine question. There the local congregation had remained defiant, which had made the national press, of course.

It seems to me that there is a new cult emerging: "Victimism." The media sees Darryl MacDonald a victim of unjust ecclesiastical policies. Never mind that the highest court of the church had decided that he must either leave the church or abide by its rule. No, the press says that as a victim, MacDonald is right and the church is wrong.

I HAVE NOT QUITE SORTED OUT my opinion on homosexuality. I do think that we need to re-define adultery, though. What does that word really mean? It basically means altering something pure into something impure, making something holy into something unholy. Marriage is made impure through extra-marital affairs. But in my view, adultery is not confined only to our relations with another human being.

I think we commit adultery when we make God's good and holy creation impure through pollution, for example. God so

loved the *cosmos* that he sent his Son. I believe that when we drive a car we commit adultery, we convert pure air into an asthma-causing agent, into a global-warming medium. If my broader definition of adultery is correct (I think it is, of course), then we all are adulterers. That's why I try to minimize automobile use, conscious of my "sin." Doesn't Scripture say that if we have violated one commandment, we violate all of them? So I think we need compassion for sinners of all kinds, including homosexuals.

IN THE FOUR WEEKS from June 12 to July 12 the world had a great religious festival. To millions, "World Cup '98" was a sort of narcotic. Opium if you like. Karl Marx called religion the "opiate of the people." Now the old Roman cure to pacify the masses has been resurrected: "bread and circuses."

Well, football in Europe and elsewhere, soccer here, has certainly become a circus, complete with gladiators, the hooligans who roam the streets seeking and causing death and destruction. Sport is like war which can arouse not only men (and increasingly, women) but entire nations.

When on July 12 the final game was played in Paris, half the planet watched. I would have too, but my TV is limited to what my aerial can pull in,

which isn't much.

IN EUROPE, THE EURO is coming on January 1 1999, even though the majority of the Europeans would prefer to keep their marks and guilders. Democracy seems dead while Big Business rules, and shops everywhere in the world for the most "competitive" and "flexible" workers.

Meanwhile, the poor in Mexico and Indonesia starve. There's a connection to the forest fires burning there. Paupers try to attain some self-sufficiency by clearing small pieces of land on which to grow the bare necessities of life.

The result: fires everywhere, which, in turn, create conditions that foster more fires. The fires pour carbon dioxide into the air, which increases global warming, which makes forests dryer, which reduces rainfall, which fosters more fires, which increases global warming.

We in North America, five per cent of the world population, cause 40 per cent of the greenhouse gases. The fires in Florida and elsewhere should warn us, an unsavory hint that we will have to change our ways or watch our very lungs, and the trees of the world, char and disappear. It is a smoke signal that we cannot afford to ignore.

Bert Hielema tries to do his little thing to promote shalom in Tweed, Ont. Not always successfully.

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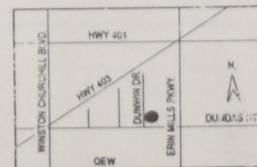
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'Deux ex machina'?

Dear Elizabeth:

My dad and I were driving on the QEW last Sunday and he commented on how it didn't seem any less busy than during the week.

"Look at the surveyors working on the side of the highway," he remarked. "Sunday doesn't mean anything anymore."

This got me thinking: people are becoming more and more like machines these days. Machines are devices of perpetual motion that tirelessly plod on and on and on. They don't stop unless we turn them off. They don't pause to reflect. They don't take a break to celebrate, pray, or check up on a friend. They just keep running, running, running.

You know how couples start to look like one another after awhile?

How dog owners start to look like their pets? Psalm 115 suggests that we become like those things we idolize. I wonder if, in our machine-ridden world, as we rely so desperately on cars, telephone, TV, microwaves and coffee makers, we are not becoming a little more like cyborgs and a little less than fully flesh-and-blood joyful, caring, meditative images of God.

We are becoming like the world that surrounds us: expedient, efficient, fast and impersonal.

Dear Peter:

I think you need a holiday. Sunday drives are suppose to be relaxing! But having said that, I can agree that I feel like I've been running, running, running ... for most of my life, I think. School, work — it doesn't matter what I do — it has always been hectic.

There was this great story one of my teachers made us read in Grade 6 or 7. I can't remember the author, but I'm pretty sure the title of it was "The Machine Stops." People lived in little cubicles and everything they needed to function was brought to them: their work, their food, their entertainment.

There was no need to leave the cubicle. (I hope I'm remembering the story correctly; gradeschool was a long time ago!)

One day, the Machine that provides all these necessities of life stops. Nobody knows why. Nobody knows what to do. Finally, the people start to venture outside of their cubicles to see what's going on. They discover there's a whole world outside waiting for them. I can't remember how the story ends, either, but I think it was with them deciding to live without the Machine.

The ice storm that raged through Eastern Ontario and the Montreal region last winter reminded me of that story. If we are so dependent on electrical power and the machines we run on that power, does that mean these machines are an extension of ourselves?

Do I feel like a cyborg? I think not. I am incredibly dependent on my computer and my phone (not to mention my microwave!), but I think I could detach myself from them with reasonable ease. I'm efficient, but does that mean I'm impersonal? I hope not. I think it comes down to how you use the tools you've been given. Something doesn't need electricity to enslave you; you enslave yourself.

I dunno, Elizabeth. I don't buy the "just a tool" theory. All these machines are not "neutral" things; they change the way we relate to one another, the way we think. Cars, no matter how you use them, change the whole configuration of our society. Their existence changes the world we live in. Same with telephones, the Internet and airplanes.

Two under 35



Peter Schuurman

Elizabeth Salomons

It's not just "how we use them" but *that they exist*, and they change how far apart we live, how quickly we communicate with each other, and how feasible numerous economic/marketing ventures can be. The implementation of any technology inevitably and usually irrevocably alters our lives in qualitative ways.

Every object, technique, tool comes with certain biases.

Don't misunderstand me. I firmly believe that God calls us to be machine-makers. I guess sometimes I get the feeling that we are machine-saturated, and machine use is not an option, but a *requirement* for living in today's world. And the only thing that "controls" the proliferation of machines is the market demand, which hardly provides a normative judgement.

I don't mean to be pessimistic. I'm just wondering about it all.

I can't help laugh at the irony of this dialogue, Peter. We sit here debating the influence of machines in our lives, and at the same time you and I have been trying (in a separate, private dialogue) to figure out how we are going to connect over the summer since each of us is planning an extensive holiday and can't be easily reached by phone. I guess that very predicament proves your point, doesn't it?

Yeah. It shows how dependent we are on them, on one hand, and yet on the other hand indicates that they have weaknesses and limits, too.

Yet we adore machines for the most part. We are fascinated by their speed, efficiency and power. That's why I've heard people extol hard-working, non-stop co-workers by exclaiming, "You're a machine!" The same in the hockey arena: if a guy can play 40 minutes of a game and maintain his speed and stamina, "You're a machine!" becomes the chorus.

Hardly a compliment, I think. I don't want to be a machine, Elizabeth.

Well, this is enlightening. I've been thinking all along of how machines allow us to connect with others and/or how they limit that connection and you're talking about speed and power. Hmmmm.

What I was really trying to do is continue the cyborg theme. I'm not sure what you mean. (Maybe we should end this here!)

OK. This machine is now stopped.

Most un-mechanistically yours,
Elizabeth

Does genetic engineering exceed our creation mandate? (2)

by Wayne W. Bos

After the initial shock of Dolly was wearing off in July last year, there came news of a sheep named "Polly." Polly differs from Dolly in that she carries some human genes. She and other prototypes will be used to produce human blood products and proteins for use in medicine.

Polly may have brought media attention, but this field of research already has much history behind it in experiments on pigs and mice. Pig organs are quite similar to human organs, and scientists in both England and America have been identifying key proteins that keep human organs from rejection by the human immune system. Animals are being genetically engineered so that they have this same human shield. Organs transplanted to baboons initially had a four-hour rejection time. With each generation of engineered pigs, the rejection time increases. Baboons now take 17 hours to reject pig organs.

The use of animals in genetic testing is the area of hottest ethical dispute right now because it is where the field is, in practice. Scientists have not reached the point of cloning humans or human body parts, but they are producing insulin for diabetics from genetically enhanced animals and are testing myriads of engineered mice in cancer experiments.

How does a believer respond? The medical sciences, we may assume, are included in our "creation mandate" to tend and keep our earth (Gen. 2:15). God tells us to "rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground" (Gen. 1:28).

Disputed definition of abuse

God's command to "rule" creation is a call to responsibly govern the animal (and plant) kingdom. I believe animals may be used for insulin production or similar beneficial helps. But I become greatly uncomfortable when there are attempts to create hybrid species or mutate flies with 14 pairs of eyes. God indicated in Genesis that he created "living creatures according to their kinds" (Gen. 1:25).



Every living organism exists and is sustained by the will of God.



Humans have been able to breed animals and plants with success, but there have always been limitations within "the kind." A donkey and a horse will produce a mule, but the mule is sterile. Humans have bred immense warhorses to carry heavily armored knights, but they are still horses. Grains have been crossed and the result has been increased food production, but wheat is still wheat.

The law of history up until now has been "according to

their kinds." Should it not stay that way?

Is genetic screening ethical?

Genetic screening poses future ethical problems. A geneticist is able to test DNA and determine whether patients have a disease that might debilitate them later in life. Huntington's disease, for example, may strike individuals in their 40s and 50s. Should people be given that knowledge so that they can plan financially or decide whether or not to have children?

Should this knowledge be available to others, such as employers or insurance companies? Perhaps an employer will not want to spend long periods investing in an individual whose health will fail early in life. Insurance companies certainly do not want to invest in somebody who will drain their coffers mid-term.

In the U.S., where obtaining medical insurance is an essential worry of life planning, this is a particular concern. Will those who know they have a considerable chance of losing coherency in mid-life be able to find a life's partner who is able to accept the disease?

Suppose they do. Then the ethics shifts into childbearing. Knowing there is a 50 per cent chance of passing on Huntington's, will the couple bear children traditionally, opt for a sperm donor, or adopt? Meanwhile, suppose the wife gets pregnant. Does she abort the child? (*Issues in Science and Technology*, Summer 1997, pp.48-54). How tangled the ethical dilemma can become!

'Dropping the veil'

This concern is called "the great unveiling" in genetic engineering. "Tomorrow, the genetic truth about each of us will be known. Roughly 10 per cent of us will learn that we carry allelic combinations that put us at a significant high risk for some disease (*Issues in Science and Technology*, Feb. 197, p. 85). This fact carries great anxiety to many, so much so that genetic research has been hindered by such legislation as

the Genetic Privacy Act in the U.S.

There are further implications for the great unveiling. This will mean that couples (with the help of a geneticist) will be able to predict embryonic combinations that are more likely or less likely to result in children with genetic disorders such as cystic fibrosis or Hurler's disease. In-vitro fertilization will likely become much more common, probably being even the norm in affluent classes. "Few couples will be so unlucky in the genetic draw that some combination of their genes will not look pretty healthy" (*The Economist*, Feb. 25, 1995, p. 17).

Human interference

Christians affirm that every individual has been created and receives life by the will of God. Our attempts to interfere with God's plan for each life are far from wise. Attempting to predict what people will be 40 years from now is also not prudent.

My family has a genetic disease within it called Marfan's Syndrome. I did not receive the Marfan's gene, but medical history records that Abraham Lincoln most likely did. Is he an example of a deficient man? How swift are we going to be to remove the Helen Kellers, the Fanny Crosbyes and the Stephen Hawkings from our midst through genetic screening?

Christians also affirm a theology of grace. Through God's grace in weakness, amazing things can be accomplished (2 Cor. 12:9-10).

My present pastor was given a sentence of death eight years ago with his diagnosis of Lou Gehrig's disease. He did not die in three years as expected, but lived and regained strength to pastor a church some eight years later.

With God in the picture, one can never truly trust a scientific equation. Obstacles in life are not insurmountable. Impediments are the adhesive with which God creates character. Christians also affirm that God has a reason for creating the genetically deficient, despite our limited understanding of that purpose.

When Moses tried to use his "slowness of speech and tongue" as an excuse not to do God's bidding, "The Lord said to him, 'Who gave man his mouth? Who makes him deaf or dumb? Who gives his sight or makes him blind? Is it not I, the Lord?'" God actually claims to be the cause of physical maladies in people (Exodus 4).

Jesus' disciples questioned

him regarding a man born blind. They believed that some sin, either the parents' or his own had brought affliction upon him. "Neither this man nor his parents sinned," said Jesus, "but this happened so that the work of God might be displayed in his life" (John 9:3). This is in sharp contrast to the avoidance some modern thinkers have of anybody who does not fit certain predetermined criteria. We are human. Do we know the mind of God?

From Scripture we can also postulate a theology of suffering. Suffering makes us more Christlike if received in the right spirit. If God has a ministry for someone through his or her suffering, we must be extremely careful not to be found trying to thwart God (2 Cor. 1:3-7).

Fine-tuning

Once we have genetic information, we can apply it to deficient areas. Administration of the correct protein at an early age, or other forms of manipulating DNA, may cure maladies such as Hurler's and Huntington's disease, cystic fibrosis or even cancer.

This can be of great benefit if we can discerningly manage the effect of "the great unveiling." I would agree with Michael Ruse — "Genetic fine-tuning may indeed be in order; wholesale genetic change is not," (*Genesis Revisited: Can We Do Better Than God?* Zygon, pp. 297-316).

I don't think this contradicts my earlier point about the right of God to create people blind or deaf. I am simply saying that where medicine can supply a cure that has not contradicted God's order nor disobeyed his Word, it may be used with the confidence that he approves.

While I am ready to admit there may be good accomplished with this technology, I am apprehensive that these genetic techniques will not be used wisely. That is why we Christians must know what we believe about such matters. We must take the time to study some of the science and become informed. We must wrestle with the Scriptures, seek the heartbeat of God and formulate thoughtful positions.

We must do so, for the widespread consensus is that genetic engineering is already transforming the way we live, and it will have an unstoppable effect in the years to come.

Wayne Bos is a freelance writer who has studied both theology and genetic engineering. He lives in Edmonton.

Classifieds

Classified Rates	Birthdays	Anniversaries	Anniversaries	Anniversaries
(Revised February 1, 1995) Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries . . \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$15.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313 E-mail: ccadverts@aol.com	NORDER-KIEL:  <i>Congratulations to Mrs. Klaassien Norder-Kiel on her 95th birthday!</i> Happy 95th birthday MRS. KLAASSIEN NORDER-KIEL hopes, the Lord willing, to celebrate her 95th birthday on July 14, 1998. Her children and grandchildren would like to wish her God's blessing and many happy returns. Address: #207-220 Viewmount Drive, Nepean, ON K2E 7M5 HAMMING: PIETER HAMMING On July 2nd, we celebrated Dad's 90th birthday. We thank God for all the years He has given Dad and for all the blessings including good health, a recent 60th anniversary, 18 grandchildren and 17 great-grandchildren. An outdoor family party was held to mark the occasion. Ko & Grace Hamming Marenie & Warner Koiter Tina & Gerry Kromhout Anne & Cor Jongema Wilma & John van Soelen Address: #36-400 Dominion Street, Strathroy, ON N7G 3G8 Job Opportunities Herdsperson wanted for dairy herd near Kitchener, Ont. New parlor. Self-motivated. Contact (519) 696-2659 or 696-3065. House provided. Urgently needed, RV technician, person must be mechanically inclined, must be able to install hitches, wiring, etc. Please apply to Halton Trailers Sales & Rentals Ltd., R.R. 1, Georgetown, ON L7G 4S4. Phone: (905) 877-4266.	1948 July 13 1998 "Blessed is he whose help is the God of Jacob, whose hope is in the Lord His God" (Ps.146:5). With joy and thanksgiving to God, we hope to celebrate with our parents BOB and JANET HOVIUS the occasion of their 50th wedding anniversary. Love and congratulations from your family. Martin (deceased 1976) Sylvia & George Prins — Ridgeville, Ont. Danielle, Gideon, Heidi, Maria Gary & Rita Hovius — Chilliwack, B.C. Wendy & Doug (Rachel), Becky, Richard, Gary Jr., Jacob, Sarah, Melissa Marika & Wayne MacDonald — Huntsville, Ont. David, Bob, Shannon Boyd & Stephanie Hovius — Kitchener, Ont. Jacqueline, Luke An open house will be held on Saturday, July 18, 1998, from 2-4:30 p.m., in the Common Room at Martindale Place, Vansickle Road, St. Catharines, Ont. Home address: Mr. and Mrs. B. Hovius, 1128 Vansickle Rd., Patio 6, St. Catharines, ON L2S 3W1 Brampton Milton 1953 July 25 1998 "In all your ways acknowledge Him and He will make your paths straight" (Prov.3:6). With joy and thanksgiving we hope to celebrate our parents' 45th wedding anniversary. ENNO and LENIE MEIJERS (nee ROORDA) Congratulations Mom and Dad. May God continue to bless you as he has blessed us through you. With love from your children and grandchildren: Helena & Henk — Vroomshoop, the Neth. Millie & Evelien (Daniel) Hinke & Kees — Ede, the Neth. Jeroen, Jeffrey, Willem Gloria & Calvin — Kitchener, Ont. Andrew, Helena, Ellen Coninna & Pieter — North Vancouver, B.C. Enno & Ruby — Welland, Ont. Henk, Simon, Hannah, David, James Phyllis & Jeff — Barrie, Ont. Paul, Lenie Home address: 834 Cabot Trail, Milton, ON L9T 3M9 For Sale For sale: Jack Russell puppies. First needles, de-wormed. \$300. Call (905) 386-6843 (after 4 p.m.)	With thankfulness to God for His gracious love and abundant blessings our family celebrates the 40th anniversary of our parents and grandparents BERT and THEA PENNING (ZUIDERVEEN) Congratulations and love from: Henry & Aline Pennings — Brooks, Alta. Jessica, Louise, Serena Betty & Fred Kroezen — Brighton, Ont. Teri, Alyssa, Joshua, Danielle Larry & Lynette Pennings — Carrying Place, Ont. Rachel, Jordan, Kevin, Ian Annita & Kevin Boer — Waterloo, Ont. Andrew, Erica Joyce & Rob Cahais — Brampton, Ont. Meganne We invite you to an open house on Aug. 7, 1998, from 7-9 p.m., at their home. Best wishes only. Address: 90 Gardenville Rd., Carrying Place, ON K0K 1L0 Monster Brantford the Neth. Ont. 1948 July 27 1998 "Casting all your care upon Him for He careth for you" (1 Peter 5:7). With praise and thanksgiving we announce the 50th wedding anniversary of CLARENCE and METTA VAN STAALDUINEN (nee VERKADE) May God continue to bless both of you. Love from Len & Paula Wilma Stuart & Liz Clarence & Tina 12 grandchildren and three great-grandchildren. Home address: 39 Beechwood Ave., Brantford, ON N3R 6E9 Obituaries Feb. 28, 1912 - July 1, 1998 AAFJE SCHENK (nee SLUYS) We thank the Lord for the loving mother, mother-in-law, grandmother and great-grandmother He gave us for so many years. He has taken her home to Him, where she longed to be. She is survived by Gerrit Sluys (brother), Deuwertje Nijdam (sister). Her children: William B. Schenk (son) & Helen Dwight, Trevor, Brina Fia M. Bruinsma (daughter) & Lieuwie Raymond, Philip, Evelyn Bauer & Bernard (Alexandra M.), David, Sara She was predeceased by her husband Jan, and two grandchildren, Evelyn K. Bruinsma and Nathan John Schenk.	Ottawa Wainfleet 1958 July 25 1998 "In all your ways acknowledge Him and He will make your paths straight" (Prov.3:6). It is with great joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents and grandparents WILLIAM and HILDA VEDDER (nee DE HAAN) We thank the Lord for all the care and blessings He has provided, and we thank you Dad and Mom for all the love and support you have given us over the years. Congratulations from your children and grandchildren and May God continue to bless you. Mary Ann Bliss Faith, Barry Pete & Fran Vedder Ben, Laura, Emilia, (Jason in heaven) John Vedder & Merry Robert, Rodney, Patty & Gerry (Derek) Ken & Jane Beaulieu David Vedder & Marissa Michael There will be an open house on July 25, 1998, at Grace Chr. Ref. Church, 660 South Pelham Rd., Welland, Ont., from 1-3 p.m. Best wishes only. If so desired donations may be made to Open Arms Mission in Welland. Obituaries "There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever" (Rev.22:5). Within a few months the Lord took home two of our beloved sisters and sisters-in-law. Suddenly on March 4, 1998, ALBERDINA VEENBAAS KLAZINGA age 63 years, since 1988 widow of Oscar Veenbaas. She is dearly missed by her four children and grandchildren. On June 22, 1998, after a courageous three year struggle with cancer DOROTHY VANDERWAL KLAZINGA age 71. Dearly loved by her husband John VanderWal and their six children and grandchildren. It is our prayer that the Lord will give strength and comfort to John, and all our grieving nieces and nephews. Dennis & Tiete Klazinga — Wyoming, Ont. Gladys & Donald Vroom — Samia, Ont. Sylvia & Fred Boonstra — London, Ont. Steward & Janny Klazinga — Samia, Ont. Mel & Harriet Klazinga — Grassie, Ont.

Classifieds

Obituaries	Obituaries	Obituaries	Job Opportunities
Opende, Gr. Camlachie the Neth. Ont. Oct. 22, 1926 - June 22, 1998 DOROTHY VANDERWAL (KLAZINGA) was called by our Lord to walk through heaven's gates on Monday, June 22, 1998, after a courageous three year struggle with cancer. She will always be remembered and sadly missed by her family and friends, who knew that "God will wipe away every tear from their eyes" (Rev. 7:17). Loved wife and companion of her husband John VanderWal for almost 46 years. Precious mother of: Ellie & John Ryskamp — Langley, B.C. John & Pauline VanderWal — Petrolia, Ont. Gwen & Will Groenewegen — Paris, Ont. Barb VanderWal — Bright's Grove, Ont. Sylvia VanderWal — Camlachie, Ont. Sarina & John DeBoer — Wyoming, Ont. Best beppe of: Andrew, David, Jonelle, Chris Ryskamp, Jonathan VanderWal, Sarah, Michelle, Pam, William Groenewegen, Nick, Jordan, Kristin, Devon DeBoer. The funeral service was held on Thursday, June 25, at Wyoming Chr. Ref. Church, Rev. Ken Benjamins officiating. Correspondence address: John VanderWal, P.O. Box 41, Camlachie, ON N0N 1E0	Dwingeloo Ancaster the Neth. Ont. May 30, 1943 - June 24, 1998 "I have been crucified with Christ and I no longer live, but Christ lives in me" (Gal. 2:20). Peacefully and surrounded by family at home on June 24, 1998, the Lord took unto Himself His child ANN (ANNIGJE) KLOET (nee DEWEERD) in her 56th year. Loving wife of Adrian Kloet of 34 years. Loving mother of: Douglas (Valerie) John (Trish) Andrea Gary A loving Oma to Christina, Lindsay Annigje, and Gillian. Dear sister to Jacob (Jenny), Tony (Jennie), Joe (Margaret), Jeanette (Bert), Greta (Bill), Riekje (Bob), Roelie (Rick). Caring stepsister to Jeanette (Albert), Frances, Peter (1993) (Jane), Clara (Clarence, 1996), Jane (Luke). She also will be sadly missed by her brothers and sisters-in-law of the Kloet family and by her many friends, cousins, nieces and nephews in Canada and the Netherlands. Predeceased by two brothers, Jan (1944) and Johnny (1950). The funeral service was held at Mt. Hamilton Chr. Ref. Church in Hamilton, Ont., on Saturday, June 27, 1998, Pastor Peter Hoytema officiating. If so desired, donations can be made to Family Outreach.	Emmen Ottawa the Neth. Ont. April 7, 1916 - June 21, 1998 "So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10). On June 21, 1998, the Lord, in His infinite grace, called home our husband, father, grandfather and great-grandfather LAMBERT (BERT) SNIPPE in his 83rd year, after a battle with emphysema and cancer. Survived by loving wife Alice and children: Coby McLeod (Kim) Chris (Sandra) Hans (Laura) Bill (Anita) Eddy Janet Perkins (Bruce) 15 grandchildren and nine great-grandchildren. He is also survived by one sister in Canada, Jennie Heuvig (Jan) of Nepean, Ont., and two sisters and one brother in the Netherlands. Predeceased in Canada by his first wife Fennie Maasse v.d. Brink and by brothers Klaas (Nannie) and Henk (Allie). Predeceased in the Netherlands by sister Feem (Jan) and brother Hank (Dinie). The funeral service was held on June 24, 1998, at Calvin Chr. Ref. Church, Nepean, Ont. Correspondence address: Mrs. Alice Snippe, #113-220 Viewmount Dr., Nepean, ON K2E 7M5	Family Outreach — Ontario requires a Provincial Co-ordinator This contract (part-time) is for someone who is able to raise the awareness about alcohol and drug addiction and support and develop Family Outreach Teams. Essential to the position are: * awareness of and personal familiarity with the dynamics of alcohol/drug addiction * excellent communication skills (verbal and written) * ability to work independently * availability to travel in southern Ontario * computer skills an asset We offer a competitive salary and travel allowance. Send application and resume to: Mr. Murray Hofsink, Box 121, Smithville, ON L0R 2A0 or Fax (905) 957-4759 In-depth inquiries concerning job description may be directed to Mr. Hofsink at home (905) 957-7542, work (905) 957-7035 or to Jane de Haan (905) 679-6490. Application deadline is August 14, 1998.
Marrum, Fr. Grimsby the Neth. Ont. Sept. 25, 1915 - June 28, 1998 Peacefully, at Shalom Manor, in Grimsby, Ont., the Lord took home, His child MR. ANNE (ANDY) WESTERHUIS Beloved husband of Minnie Westerhuis (Koomstra). Dear father and Pake of: Jane & Louie Regnerus — Grimsby, Ont. Andrew & Melinda (Cassandra, Andrew James), Roger & Elma (Marita, Amanda), Marlene, Lloyd Julie & Ben Winter — Stoney Creek Mary-Jo & Mike Steenbeek (Jennifer, Kate, Julia), Susan & Bill Fiedderus, Harold & Robin (Christopher, Rebekah), Ronald (predeceased) Joanne & Simon Heeg — Waterford Dirk James & Hilda (Ryan, Danny), Marsha & Ron Haverkamp (Nicole), Andy, Yvonne, Robert Shirley Westerhuis — Dunnville Paul Huizinga, Leanne & Darryl Barless (Samantha, Joshua), Carolyn Huizinga, Sharlene Huizinga The funeral service was held on July 1, 1998, at Jarvis Chr. Ref. Church. Pastor Jeff Janssen officiated. Correspondence address: Mrs. Minnie Westerhuis, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5	Personal I am a 40-year-old widowed man, looking for a Christian lady to share my life with. I live in the greater metro Toronto area. I love life and my children. Non-smoker and drinker. Please send letters to File #2681, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Church News Christian Reformed Church Classis meeting: — Classis B.C. North-West will meet, D.V., on Sept. 15 and 16, 1998, in the First CRC, Vancouver, 2670 Victoria Dr., Vancouver, BC V3N 4L2. Any materials for the agenda should be in the hands of the Stated Clerk (Peter Brouwer, #12 - 7955 - 122nd St., Surrey, BC V3W 4T4; Phone/Fax: 604-594-4025), no later than July 21, 1998.	Teachers ALLISTON, Ont.: Alliston Community Chr. School invites applications from qualified applicants for a 75 - 80% Grade 8 teaching position in core subjects. This position commences in September 1998. Ability to teach French is an asset. Submit full applications, as soon as possible to: Alliston Community Chr. School Teacher Applications 4428 Adjala-Tecumseth Townline P.O. Box 592 Alliston, ON L9R 1V7 FRUITLAND, Ont.: Fruitland John Knox Memorial Chr. School invites applications for a 37.5% part-time Administrator Relief Teacher for the 1998-1999 school year. The ideal candidate will possess a valid provincial or state teacher certificate, a Christian School Teacher Certificate (CSTC) and have a few years of successful teaching experience in Grade 6 to 8. Persons interested in this position should contact: Mr. J. de Jager, Principal, at (905) 643-2460 in order to receive application forms. Applications will be received until the position has been filled.	Christian Courier is seeking a full-time Promotions & Marketing Director who will focus on: * generating advertising * raising subscriptions * developing a donor base. The successful applicant will have: * a commitment to Christian journalism * fine organizational ability * excellent communication skills * computer literacy * energy and enthusiasm * the ability to be a team player, yet able to work independently. Salary commensurate with experience. Applications will be accepted until the position is filled. Fax your letter of application, resume and two references to (905) 682-8313, attention: Bert Witvoet, Editor. Faith Community Christian School London, Ontario (an independent elementary school) TEACHING CANDIDATES are being sought for the teaching of: French for grades 4 to 8 (50% of a full-time position) Music for grades 1 to 8 (20% of a full-time position) Teacher for grades 5 and 6 (30% of a full-time position) All candidates must: * be Christian teachers with professional teaching certification * be able to provide an integrated curriculum of academics with Christian faith * show enthusiasm and dynamic teaching methods A Christian education certificate would be considered a definite asset. These teaching needs are for the school year starting Sept. 8, 1998, and can be filled individually or in combination. Applications should include a curriculum vitae, transcripts, the names of three references and statements outlining your Christian faith and your interest in, and suitability for the position. Please submit applications, by mail only, no later than July 29, 1998, to: Faith Community Christian School 7 Howard Avenue, London, ON N6P 1B3 Attention: Mr. B. Ravensberg

Classifieds

Teachers	Personal	Miscellaneous	Job Opportunities
GUELPH, Ont.: John Calvin Chr. School invites applications for a possible full-time Grade 2 teaching position for the 1998-1999 school year. Interested applicants may forward a letter of application and resume to: Jake Vriend, Principal John Calvin Christian School 290 Water St. Guelph, ON N1G 1B8	ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #12 923 2nd Ave. S. Lethbridge, AB T1J 0C7	EABIAN. Jozsef Istvan, born November 21, 1933, Hungarian nationality, last known address: Elandstraat 51, Heerlen, emigrated to Canada on January 6, 1959. HERMANUS. Indira Filomena, born July 29, 1969 on Curacao. de JONGE. Elisabeth H.M., born May 18, 1965, last known address: Chemin de la Cote St. Catherine, Montreal, Quebec.	The Board of Seaway Ministry of Classes Eastern Canada and Quinte invites applicants for a CHAPLAIN TO SEAFARERS position in Montreal harbor. Must have a heart for evangelism and gifts in cross-cultural ministry. Facility with languages a plus. Responsibilities include presenting the gospel to seafarers, through visiting ships, engaging in spiritual conversation at the Centre, leading in public worship and devotions, and promoting the ministry among the churches. Chaplain must work well with staff and volunteers. Ordination and ministry experience are assets. Contact Rev. Charles Kooger, P.O. Box 520, Frankford, ON K0K 2C0, (613) 398-7681 or ckooger@reach.net by Aug. 31, 1998.
LACOMBE, Alta.: Lacombe Chr. School, approx. 385 students in K-9, located in central Alberta, invites applications for a qualified teacher for a part-time Grade 5 position. Applicants must qualify for Alberta teacher certification. Please send resume to: Martin Folkerts Lacombe Chr. School 5206 - 58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760	Miscellaneous THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS: ===== AUPERS, Antonius Stephanus Alphonsus Marie, born March 3, 1956 in Abcoude. BESIER, J.N., born August 12, 1905, last known address: 50 Avenue, Vermilion, Alberta. de BIE, Antonie Cornelius Maria, born December 13, 1962 in Rotterdam. BINNENDIJK, Hendrik Mannes, born September 1, 1976 in Zwolle. BLOM, Warner G., born February 24, 1971 in Zutphen, last known address: 4572 Avenue, Ladner, B.C. BOERSMA, Georg Jan Frederik, born November 26, 1950 in Hoogeveen, last known address: 4572 Avenue de l'Esplanade, Montreal, Quebec. BOERSMA, Johannes, born May 3, 1961. BOUWMAN, Klaas Cornelis, born June 12, 1975 in Winsum, emigrated to Canada on June 26, 1996. BOUWMAN, Loes, born August 15, 1961, last known address: R.R. 2, Leduc, Alberta. BRINKHORST, Guillaume Martin Jean Marie, born July 1, 1965 in Best. BRINKHORST, Jozef A.W., born June 11, 1941. van den BROEK, Alphonsus C.M., born September 21, 1973 in Baarle Nassau. van den BROEK, Alphonsus Cornelia Maria, born March 15, 1945. DAEMEN, Peter Johannes, born August 21, 1933, last known address: Staal 394 in Grevenbicht, emigrated to Canada on June 14, 1957. DEBIJE, Harold Nnamdi, born December 17, 1966 in Sherbrooke. DEENSTRA, Karel, born August 12, 1921, emigrated to Canada in 1952. van DIEMEN, Rudolf Adrianus, born August 27, 1972 in Leiden. van EEUWIJK, Remco Adrianus Franciscus, born May 11, 1970 in Amsterdam, last known address: 81 Avenue, Edmonton, Alberta.	KEMPER, Cornelis Helena Petrus, born November 3, 1937 in The Hague, emigrated to Canada on August 17, 1960. LUITEN, Marie Louise, born August 17, 1972 in Helmond. LYNER, Nathalie Suzanne, born May 19, 1969 on Curacao, emigrated to Canada on April 4, 1995. MANDERS, Coleta Martina Cecilia, born April 17, 1965 in Dongen. van NULAND, Franciscus Cornelis Johannes, born November 19, 1976 in Oss. OUDEKERK, Caroline Anne Henriette, born May 17, 1964 in Edmonton. PIETERS, Petrus A.M., born March 18, 1944, last known address: 10 Nevada Court, St. Eleanus. REEFHUIS, Berend, born August 8, 1969 in Almelo. REITZEMA, Tamme, born May 26, 1955. SCHOLS, Maria Evertje, born January 7, 1946 in Rotterdam. SCHUT, Leroy J., born July 11, 1971 in Peterborough. SHAHSAWARY, Amir, born March 5, 1944, last known address: 2050 Bridle Towne Circle, Scarborough, Ontario. SCHMITZ DU MOULIN, Beatrice Felicitas Edeltraud Maria, born May 5, 1952 in Breda, last known address: 115 Albert Street, Lucan, Ontario. v. d. SPEK, Irene T.A., born April 21, 1967. THIELEN, Leonarda Henrica Magdalena, born April 11, 1966 in Toronto, last known address: 2402 Queen Street East, Toronto, Ontario. VELLEMA, Tjalle, born October 24, 1941. VERBEKE, Jaap, born August 6, 1955, last known address: 2667 Eaton Street, Vancouver, British Columbia. VERMEULEN, Carla, born June 16, 1948. VRIESENDORP, Robert Jan, born February 9, 1942 in Oudenrijn, emigrated to Canada: March 16, 1994. van der WAL, Marcel Jacobus Antony, born March 29, 1966 in Hoorn.	 ONTARIO CHRISTIAN SCHOOL ADMINISTRATORS ASSOCIATION invites applications for a part-time Executive Secretary for the 1998-1999 school year. The ideal candidate will be a person with strong secretarial and administrative experience. He or she is also familiar with the management of the OACSS-member schools. OCSAA requires this person to attend up to 15 meetings per year in the Greater Hamilton area and then to administer secretarial and administrative tasks for up to an additional 35 days per year. Persons interested in this position should contact Mr. J. de Jager, OCSAA Secretary at (905) 643-2460 or 643-2121 in order to receive additional information. Applications will be received until Sept. 15, 1998. If you are looking for an exciting position in Christian education, are a self-motivated individual and appreciate working for school principals, then this position may be for you!
LONDON, Ont.: London Parental Chr. School is accepting applications for a part-time Interim Principal. This is a contract position for Sept. 1, 1998 to June 30, 1999. Applicants must have a broad experience in all areas of school administration with strengths in team building and encouragement. Please forward resume by July 24, 1998, to: John DeWit 564 St. James St. London, ON N5Y 3P6 e-mail: jdewit@purowave.on.ca Fax: (519) 434-7705 Phone: (519) 434-3358			
OAKVILLE, Ont.: Oakville Chr. School requires a full-time Junior Kindergarten teacher and a part-time teacher's assistant for September 1998. Please send a letter of application and resume to: The Principal Oakville Chr. School 112 Third Line Oakville, ON L6L 3Z6			
For Rent Students, are you planning to study in London, Ont., next year (University of Western Ontario or Fanshawe College) and needing a place to stay? We offer housing that is close to both institutions and would welcome inquiries. Please feel free to contact us by phone: (519) 660-0922 evenings, (519) 672-9217 days, fax: (519) 672-3140 or e-mail: talesma@skyia.com			Miscellaneous Serving Your Community for over 25 Years JOHN HOVIUS Lawyer, Mediator Dutch Spoken 135 James Street S. Hamilton, ON L8P 2Z6 (905) 526-0780 Fax: (905) 526-0783 AOW en BEDRIJFSPENSIOEN Dutch Retirement Consulting Agency Als U na 1 januari 1957 bent geëmigreerd heeft U mogelijk recht op AOW (pensioen). Heeft U of Uw partner in Nederland gewerkt, dan heeft U mogelijk recht op Bedrijfspensioen. Wenst U hulp, contact: Dutch Retirement Consulting Agency P.O. Box 7544, Grand Rapids, MI 49510 ...of bel één van de volgende nummers: (616) 245-9911, (616) 531-4046/res.

Classifieds

Miscellaneous

van de WATERING, Edith Karin Leonie, born July 11, 1961 in Eindhoven.

WESTERMEIJER, John, born February 24, 1970 in Rotterdam.

UIZERMAN, Jan Hendrik, born July 7, 1976 in Heerde.

ZELDENRUST, Johannes, born November 15, 1945.

ZELDENRUST, Nanning Tiemen, born November 19, 1977.

CONSULATE GENERAL OF THE NETHERLANDS
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Miscellaneous

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

July 13-18 Summerfest: A Learning Vacation for the Whole Family. Theme: "Crossing Cultures Through Words and Images." At the campus of Calvin College, **Grand Rapids, Mich.** For info. call (616) 957-6801 or E-mail: rvbroek@calvin.edu (#)

July 13-31 ICS/Wycliffe-sponsored Summer School, 229 College St., **Toronto, Ont.** For more info. contact John Franklin at (416) 979-2331. Toll free 1-888-326-5347. E-mail: franklin@ultratech.net

to July 31 All seniors in Niagara (+60) are invited to enjoy a complimentary day of fishing (or relax and bring a picnic lunch in a park-like setting). Senior days run during July/98. Call ahead to book your day. Phone Desy's Fish Farm, **Welland, Ont.**, tel. (905) 892-8990 or fax (905) 892-1797. (#)

Aug. 7-10 ICS Ontario Summer Conference, featuring Dr. Bob Goudzwaard on the theme: "Proclaim Jubilee: A New Beginning." At the Maple Grove Christian Retreat Centre, **Thamesford, Ont.** Info.: (416) 979-2331 or e-mail: ics@icscanada.edu

Aug. 23 Dutch worship service led by Rev. Jerry Hoytema, 3 p.m., CRC, 70 Hwy. 53 E., **Ancaster, Ont.**

to Sept. 11 A major 15-yr. retrospective art exhibition by George Langbroek. At the Rodman Hall Arts Centre, 109 St. Paul Cr., **St. Catharines, Ont.** Info.: (905) 684-2925.

Sept. 24-26 CLAC/WRF-sponsored conference exploring christian perspectives on shaping the workplace. At the Holiday Inn, **Burlington, Ont.** Plenary speakers: Don Posterski, Harry Antonides, Lee Hardy, Elwin Beukes and Marc Bacon. Free public presentation with Dr. John Bolt on Frid., Sept. 25, on: "Greed, Goodness, and God - Hope for Canada's Bottom Line." Info.: (905) 670-7386 or visit web page: www.interlog.com/~wrf/cwuf.htm

Sept. 26 Toronto District Chr. High School's 35th Anniversary Celebration Dinner! All friends of TDCH are invited to attend this event at the school, **Woodbridge, Ont.** Tickets \$35, order through the school office beginning May 1, 1998. Tel. (905) 851-1772.

Oct. 4 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, 70 Hwy. 53 E., **Ancaster, Ont.**

Oct. 11 First CRC, Owen Sound, Ont. celebrates its 50th anniversary! Variety program on Friday. Homecoming tea/dinner on Saturday. Special service on Sunday. Info.: Linda DeBoer (519) 371-8192. (#)

Nov. 6 Christian Festival Concert by the choirs and brass of the O.C.M.A., Leendert Kooij, director. Guest artists: Andre Knevel, Sander van Marion, Lisette Emmink, the Kooij sisters, and the Concert Band "Euphonia." At 8 p.m., Roy Thomson Hall, **Toronto, Ont.** Info./tickets: (416) 636-9779. (#)

Nov. 15 Dutch worship service led by Rev. John Klomps, 3 p.m., CRC, 70 Hwy. 53 E., **Ancaster, Ont.**

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News

Alberta groups hopeful VLTs will be expelled from cities

Jessie Schut

EDMONTON — Several communities in Alberta have hundreds of volunteers working hard this summer to put the issue of video lottery terminals (VLTs) on the municipal ballot in the fall.

Alberta has 5,900 of the machines in bars and casinos across the province, which will generate an estimated \$668 million dollars in revenue this year alone.

The dangers of VLTs have made the gambling machines a hot topic as sociologists begin to uncover tales of woe associated with them. The devices, critics point out, are highly addictive and cause more problems than they're worth, in spite of the revenue they bring to provincial coffers.

MacLean's magazine reports that gambling (all forms, including casinos, lotteries, bingos, and horse racing) represents a \$27 billion industry in Canada, with the average household betting \$1,200 every year, more than twice what American households wager.

Hidden devastation

In a report published by Canada West Foundation, "Gambling and the Public Interest?," studies found that in Canada there has been a 64 per cent increase in net gambling revenues (total revenues less prizes and pay-outs) to all governments from 1992-93 to 1995-96.

Alberta leads the nation in the amount of government revenues from gambling. In 1993-94,

lem with this assumption is that the benefits of gambling are tangible and easily quantifiable in economic terms, whereas the social costs of the activity are often hidden, indirect, not immediately noticeable and impossible to measure precisely."

The report identifies such social costs as depression, job loss, mental breakdowns, bankruptcy, divorce and suicide attempts by

tive estimates in the U.S. in 1993 suggest society is paying \$13,200 to support each problem gambler.

Ban must come from citizens

If any community in Alberta wishes to rid itself of VLTs, it must ask its citizens to vote on the issue. The Alberta government believes the issue of VLTs is a community issue, and has said that it is committed to removing the machines from any municipality whose citizens vote to ban them.

In Red Deer and Lethbridge, city councils have decided to put the question on the ballot in this fall's municipal election. But if the council of a city won't freely put the issue on a ballot, signatures from 10 per cent of the population are needed on a petition to force a plebiscite.

That doesn't seem fair, say a lot of Albertans. After all, the government did not have a vote to get permission from the people before it began installing the VLTs. Why should it be so hard to undo what was so simple to start?

In spite of the difficulties, in



PHOTO: MARIAN VAN TIL

Edmonton, Calgary and Medicine Hat, volunteers are knocking on doors, setting up tables in churches and cruising city parks — whatever it takes — to gather the needed signatures within 60 days.

"Remember, it's signatures from 10 per cent of the citizens that's needed, not 10 per cent of the electorate," says Rev. Garry Rohr, spokesperson for Vote on Terminals-Edmonton (VOTE). "That means we need nearly 62,000 signatures here in Edmonton."

With 700 persons volunteering for the effort, each person is responsible for contacting about 900 of Edmonton's citizens. If 10 per cent of those sign the petition, the drive will be successful.

Not easy going

That won't be easy. Canvassers would rather go to where people congregate, instead of knocking on doors. But shopping malls and free-standing big box stores are notoriously reluctant to allow them on their premises. However, some MLAs and MPs in Edmonton have placed petitions in their offices, and church groups are embracing the issue wholeheartedly.

After two weeks of work, 9,500 signatures had been turned in. That may seem like a mediocre showing, says Rohr, but only about one tenth of canvassers had turned in their statistics, and of those, one alone had collected 3,000 signatures. The committee is confident that enough citizens will sign a petition that simply asks the city to let them have a say in whether they want VLTs within city limits.

Rohr says the parable of the Good Samaritan is what motivated him to get on board with VOTE. For him, the answer to the question "Who is my neighbor?" is quite clear: it's the problem gambler. "The church has been dealing with the wounded every day," he says.

"Now we have a chance to prevent that wounding from happening. Perhaps the removal of the VLTs won't stop the hard core gambler, but it will be a deterrent for those who haven't become problem gamblers."

News Digest

Auto shop turns to turtle repair

THUNDER BAY (CP) — A medical emergency forced an auto body shop to help out with an unusual patch-up job. The patient was a turtle that needed fibreglass cloth and epoxy to patch its shell after a caesarean section.

Dan Somerfield, who runs a shelter for homeless reptiles, brought the turtle to the clinic of veterinarian Tricia Alderson. The turtle was retaining eggs. Dr. Alderson removed the eggs in surgery that required parts from Breeny's Auto Body Shop. Terry Zuliani, owner of Breeny's, says he was shocked when called on for medical assistance. "We've done all kinds of jobs, but never for turtles," he says.

Robocops live!

NEW YORK, N.Y. — "Robocops" aren't just a Hollywood myth. There are 250 police robots in use across the U.S., reports the Associated Press. They are as tall as 1.23 metres and are equipped with video, audio and arms that can open doors. More expensive models can climb stairs, break locks and detonate bombs. Occasionally, suspects even surrender to them.

"If the guy is a macho man," says Sergeant Paul Hargrove of the New York Police Department, "he can come out and save face with the community and say, 'I was so bad they had to send in a machine.'"

Mayor's a loony

ASHBURTON, Eng. — The new mayor of Ashburton, a rural town in southwest England, is a loony and proud of it, writes the *London Observer Service*. Ashburton is the headquarters of Britain's Monster Raving Loony Party. Alan Hope, 55, is a former rock 'n' roll singer who is the first member of the party to achieve elected office. Screaming Lord Sutch, Hope's friend and party leader, is going to run for mayor of London, and Ashburton is seen as a crucial precursor.

"Do you know why we are called the MRLP?" asked Hope. "Because the leader was denounced as a 'raving loony' by some Tory."

'The church has been dealing with the wounded every day,' he says. 'Now we have a chance to prevent that wounding from happening.'

VLTs accounted for only 17 per cent of gross gambling revenues in that province, while today they account for 58 per cent, rivaling corporate income tax as a revenue source.

"Legislative blessing for gambling is seemingly based on the premise that the social good outweighs the social damage," say the report's authors. "The prob-

blem gamblers (more than five per cent of the gambling fraternity) are more likely to experience absenteeism from work and engage in fraud. The financial costs of these social problems are hidden in health, social service, unemployment, and court ledgers, and are hard to quantify. However, conserva-